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1509/863

# ANSWER

To the first Part of

**Humble-Pleadings,**

OR A

## VINDICATION

OF THE

CHURCH of SCOTLAND:

FROM THE

*Unjust Aspersions of Mr. Hepburn and his Party.*

*Submitted to the Judgment of all Impartial and Unprejudiced People, especially of these in the Shires of Nithsdale, Air, and Clidale, with the Stuartries of Annandale and Kirkcudbright.*

By a Well-wisher of the GOOD-OLD-WAY.

GAVIN MITCHELL

1. John. 2. 19. *They went out from us, but they were not of us: for if they had been of us, they would no doubt continued with us: but they went out, that they might be made manifest, that they were not all of us.*

Gal. 4. 17. *They zealously affect you, but not well; yea, they would exclude you, that you might affect them.*

Opinionum Varietas et Opinantium Unitas non sunt *arbitraria*

DRUMFRIES.

Printed by ROBERT RAE, at his Printing-House in the Kirk-gate, MDCCXVII.



## ERRATA

**T**HE Author being elsewhere employed in the Church's Service when the following Sheets were Printed, there are several Escapes, partly occasioned through the oversight of the Transcriber of the Copy, which it's hop'd the Candid Reader will amend, as follows.

In the Preface, Page 1<sup>st</sup> Line 16. read *about* them. l. penult. r. *reproachful*. p. 3. l. 3. r. *and*. l. 13. dele *but*, and for the r. *these*. P. 5. l. 2. r. *vent* l. antipenult. r. *solid* Grounds. p. 6. l. 16. r. *this*. l. 17. r. *let*. l. 22. dele *as*. p. 7. l. 1. r. *which* Separation can never. l. 27. r. *Christ's Way*.

In the Book, p. 1. l. 14. d. *but*. l. 20. r. 1650. l. 26. d. *together*. p. 2. l. 12. r. *another*. l. 37. r. *offer*. p. 4. l. 13. r. *his*. l. 14. d. *and*. l. 15. r. *refuted*. p. 5. l. 12. r. *abjured* l. 13. r. *Faith*. l. 31. r. 18<sup>th</sup>. P. 6. l. 26. r. *amongst*. p. 8. l. 12. r. *at Aberdeen* p. 10. l. 6. d. *and* p. 15. l. 10. r. *severals*. p. 19. l. 10. r. *Elder*. l. 16. r. *indist*. l. 34. r. *indist*. p. 20. l. 9. r. *indist*. p. 21. l. 8. r. *publica*. l. 11. r. *privative* l. 23. r. *what*. l. 36. r. *Assembly sat*. p. 22. l. 25. r. *they were to appoint*. l. ult. d. *present*. p. 23. l. 19. r. *Reasons*. l. penult. r. *Lord*. p. 26. l. 9. r. *in the*. l. 22. r. *generally*. p. 28. l. 6. r. *notwithstanding as*. p. 29. l. 4. r. *were* p. 30. l. 32. r. *to present*. p. 35. l. 21. r. *not*. p. 36. l. 2. r. *or*. p. 37. l. 34. r. *or*. p. 39. l. 38. d. *would*. p. 40. l. 16. r. *a little*. p. 43. l. 27. r. *Yea*. l. 34. r. *them* l. 36. r. 494. p. 46. l. 40. r. *not to be accused*. p. 47. l. 34. r. *Persons*. l. 37. r. *Sincerity*. p. 50. l. 21. r. *either*. l. 23. d. *come*. l. 36. d. *if they did do their duty*. l. ult. r. *letting*. p. 51. l. 11. r. *tells*. p. 55. d. *that*, and add, Mr. Hepburn's *not acknowledging of his Guilt*. l. 7. r. *Bourignians*. l. 39. r. *Bourignianism*.

In several Pages, particularly, 43, 46, 47, 50, 51. read *they* for *you*, *themselves* for *your-selves*, *their* for *your*, &c. The Author is informed since these sheets were Printed, that the *Rule Vacance* is now intirely taken away.





T O T H E

# Christian Reader,

Christian Reader,

+ have

**I** Could not so easily ~~been prevail'd with~~, to have meddled in such Matters, of so great Consequence to this Church, considering my unfitness for such an Undertaking, in Comparison of others. Were it not that those of great Parts and Abilities for such Performances in this Corner, do either utterly forget, or wholly neglect, to Write upon such Subjects, especially in such Reeling and Distracting Times, when the Ordinances, Judicatories, and Ministers of CHRIST are so vilipended and run down, and so the grand Design of the Devil is carryed on; in which Case I think all should Contribute according to their Talents for the stopping thereof. And in my Undertakings, I sincerely Declare, that I desire not to offend the weakest of GOD's People, and, I can say, that ( according to the small Light which GOD has bestow'd upon me ) I earnestly desir'd, and impartially endeavour'd to Convince my own Conscience of the Truth of these Points, of so great Concern to this Church; and which makes so great Difference amongst GOD's People, and Noise in this Part of the World; before I could think upon the Printing any thing of them; so that what I have said is not to put a value upon my own ~~Opinion~~, or to plead for any Corruption or abuse in our Church: But only to undeceive a poor unthinking and misled People, and to prevent others from being led away, by the like Means: For, by our Differences the Generality of People are turned loose to uncertainty in Religion; yea some of the Godly are puzzled, and like to be misled, Church Discipline is made Ineffectual, and we are full of Strife and Debate upon all Occasions, and a Rent is industriously carried on, and those Grievances which in the following Sheets I essay to answer, are made the Grounds of all: And seeing this Book is not the Work of one Man, but is Written in the Name of a whole Party, I know the answering of such is like the handling of a Sore, which the Person troubled cannot endure to be touched, tho' with a soft and gentle Hand. However when I consider my Duty to GOD, and this Church, notwithstanding of all the Resentment, which will be made by Peevish and Partial People, I resolve to make an Essay towards the removing of those Grievances, and I design to give no reproachful Language or Personal Reflections to any Parsons; all those with Care I'll decline

+ about—

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*cline, but if Truth and Reason will anger them, I cannot help that. Nor do I think my self obliged to please any Body by abstaining from such in these Controversies, and upon such an Occasion: Yet I do declare, that my design is not to exasperate any, but to perswade and argue them into a better disposition to Union, by laying before them the groundlesness of their present Separation. It's true, I'll meet with the prejudices of Education, the authority of their Teachers, the Ignorance of some weak People, with the incurable bias of some Mens Minds amongst them; which may hinder my Essay's taking Effect: And truly it will be no great Wonder, considering what a great Man says, viz. That the Ignorance, Injudiciousness, Pride, Concertedness and unpeaceableness of the ordinary sort of Zealous Professors of Religion, has done much hurt, by tearing Churches to Pieces; and the ungovernableness and factious humour of this sort of People is the Cause of this: And generally, the most Injudicious are the most Confident and self-conceited, and none so commonly give way to their ignorant Zeal to Censure, backbite and reproach others, as these who know not what they talk of; yea, says he, they are ready to scorn and vilifie their greatest and Wisest Pastors, and it's for ordinary the rawest and rashest Professors who are most violent and Censorious; of what pernicious consequence then must it be for Ministers or judicious People to comply with them? For if they please them not in all Things, tho' otherways they may deserve very well at their Hands, all is nothing.*

*I am appriz'd that they're engag'd in a Party, and have a distinct Interest, so that I'm sure it will be a hard matter to convince them and remove their Prejudices, especially when they have great Abettors, even such whose Authority goes a greater length with them than the most solid Reasonings of other Men. And it's easie to imagine what Impressions such a Book, with such a title as, Humble Pleadings for the good old Way, done by Mr. Hepburn, &c. will make upon the Poor unthinking Populace, who generally incline to find fault with all their Governours, and especially with those in the Church, and to admire those who oppose them. And has not Mrs. Hepburn, Gilchrist, and Taylor imbittered their Spirits above measure, for the Church. Her offering to call them to an Account for their unaccountable Procedure, in doing what in them lies to the Ruining of this Church: never considering what Solomon says, Prov. 6. 19. A false Witness that speaketh lies, and him that soweth discord among Brethren, are an abomination unto the LORD; and that he curseth such as smiteth his Neighbour secretly, Deut. 27. 24. And here it is to be observed, that it was their Deposition that made them to be so much regarded by the poor misled Multitude, and I know very well what Solomon says in his Prov. Ch. 18. 19. v. that a Brother Offended is harder to be won than a Strong City, and their contentions are like the Bars of a Castle; But when I consider what's said by Godly and learned*



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learned Casuists, That Divisions are worse than the Writings of all our Adversaries against us; and that it's the Mother and Nurse of contentions, strifes, envyings, and Confusions; add, that it draws with it the breach of Love, which may endanger the heightning of it into a formal Schism, which will be dishonourable to GOD, scandalous unto the Gospel; cause of stumbling to many, and the occasion of many other bad Consequents: For in experience it has been always found, that it has produced many disorders, such as spoiling Churches of their Purity, Peace, Government; Order and Beautie of Ordinances; marring the Gospel's success, bringing the Ministry into Contempt; Fumbling, Torturing and Racking the Minds and Consciences of these concerned in the Debate, obstructing the Power, diverting the Practice and Spiritual exercise, and wearing out the Life of Religion and making Professors Carnal and Sensual, according to 1. Cor. 3. 3. and Jude 19. But notwithstanding of all the Difficulties that ly in my way, and considering all these things, be the hazard what it will, I shall, at least, endeavour the answering of these Grievances, and I wish heartily that GOD would put it in the Heart of some others more fit than I can pretend to be, to essay the taking up of those Differences: For Judah is vexing Ephraim, and Ephraim Judah. Ah! we are distracted and drunk with the Wine of Astonishment, and I clearly see, that it's the Devils grand Design to discredit the Ordinances with the Ministers of Christ. Thus, Paul was traduced by the false Teachers in the Churches of Corinth and Galatia; yea I find that a deluding Spirit, which is most unreasonable, and which nothing can convince, when People come to like that way, has taken: And as Peter says in his 2d Epistle, Ch. 3. 16. They pervert the Scriptures to their own Destruction. And when I consider what the Appostle says, 2. Tim. 2. and 25. That they who oppose themselves, should, in meekness, be instructed, if GOD, peradventure, will give them Repentance, to the acknowledging of the Truth. I'm of the Opinion that the word, [Peradventure] was not accidentally put in, but that it's a hundred to one, if such an one get Repentance, and its truly affecting, that these differences should be in such gloomie Times. And I must say, that although Publick Defections ought not to be slighted, but much sorrowed for or mourned over, yet it's to be fear'd, that Personal Humiliation, Repentance, and Reformation, has been little minded by many pretending so much to the abhorrance of publick Sins: And I would have People to consider what they are doing when shaking themselves loose of their Relation to their Ministers, tho' there be Grievances in the Church: For in end they may come to shake off also their Relation to other Ministers, and refuse to hear them likewise; yea to hear any at all, which is that which the Devil mainly designs, and has really gained in a great Measure; yea but too far already, as to the generality in this Corner, especially when it is come to that with it, that some crie lo Christ is here, and others crie, lo he is there, and some go no where at all. Ah! may we not say then that the Devil has changed himself into an Angel of Light?



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and that he is going about now like a subtle and cunning Serpent, as at other Times also like a roaring Lyon. For these who divided together at first from the Church are now subdivided, and how long they may continue each of them together, the LORD knows; for it's the Work of a Spirit of Schism to divide and subdivide, till all be broken in Pieces. And alace! But too many under the Scog of some of those Parties who separate from the Church, go to no Ordinances at all, but pay their Vists upon the LORD's Day and spend it idly with their Friends and Neighbours, and maybe the most of their Talk is by way of Reflections on Ministers and others. And I cannot but observe here, that it's usual, when a Church is going to ruin, that despising of the LORD's Servants generally goes before; and it has been observed, that the best Ministers have been most caluminate, and they, whom the Lord put in greatest capacity to do him service, the Devil and his Instruments have most opposed, by unjust aspersions and otherways. How many were cast upon Athanasius by the Arrians, and upon Paul, that chosen vessel of Jesus Christ, by the false Teachers, yea and upon our Lord and Saviour Himself, the chief of Shepherds? And Conzon the Jesuit tells, that the surest way to reduce the Church to Popery, was to have their great Aim against Ministers of the reformed Churches, by blasting of their Reputation, as well as Persecuting of their Persons. It's true that this Contempt, for Ordinary, begins at some, but it spreads like Fire, and they who are most Buffie to bring their Brethren into Contempt, in a Moment lose their own Credit and Reputation, as is but too Notour as to some in this Corner already; and I believe may be so seen as to others for their so doing: And some have gone farther that Way than now they think they ought to have done, but alas! They know not how to retreat with Credit, because of the poor People, whom they have overdriv'd, and it's no wonder for People when they drink in erroneous Opinions upon the bare Word of their Teachers, without Scripture or Reason, they are hardly, or with great Difficulty, recovered from their Delusions; for when People will Err and love to wander, and will stumble, though they know not at what, and are so affectionately addicted to their Erroneous Opinions, and Practices that they will hear nothing that makes against them, there is little Probability of their Cure; for as they received them without Reason, so they will retain them against Reason, and generally flee into a Passion when any begins to argue them into better Opinions: But ab! That which many take for Light and Zeal, is Ignorance and Humour, and the Wrath of Man, which perfects not the Righteousness of GOD. The LORD himself prevent the ruin of this poor People: For they're turn'd Meddlers with both Church and State, things too high for them, and they have left off to mind the things of their Christian Vocation, they're exercised about doubtful Disputations, and neglect the concerns of their Soul; they're become vain, Self-concered, Censorius, and of a bitter invictive Disposition, yea they must now be guiders of their Leaders, which is an inverting of Order; alas, this Separation

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is one of the most groundless Separations that almost ever was in the Church, and seeing the Devil is so active to rout and divide us, and to render the Ministers of the Gospel, and the Ordinances dispens'd by them, and Church-Judicatories so contemptible, should not all of us pray for the Peace of Jerusalem, and that the Lord would let poor People see the depices of Satan and Seducers, his Instruments; and that GOD would bring them again unto the communion of this Church. Indeed if their Communion with us were an approbation of any thing they think wrong, or may really be wrong with us, I could not desire them, but all that we desire is, that they would communicate with us in what is good, and freely Protest against what they think is bad: by the one they would avoid the Charge of Schism, and by the other they would free themselves from partaking of other mens sins. And may I not appeal to poor People themselves, if since they withdraw from the Ordinances they be not become more ignorant, and careless in learning the Grounds of Religion, yea they have forgot what they learned before, and are now taken up with Janglings about the Oath and some other disputable Points, as if they were the one thing needful, and yet what a small portion do they know, or will they be ever able to know of these things? If the Reformed Churches Abroad heard of the strange Tenets and the divisive Practices of some in this Corner, which strike at the foundation both of Ecclesiastick and Civil-Order, they would condemn them as Erroneous in their Principles, and of dangerous Consequence in their Practice. Alas! Poor People are driven upon the Rock of Schism; contrair to the word of GOD and Covenants, and it's no wonder tho' they readily comply, for weak People, tho' well inclin'd, yet have strong Passions, and little Knowledge, and far less Prudence to direct their Affections; but I would have all Separatists to consider, that tho' their Grievances were really what they alledge, yet seeing it is a whole Church, which is accused, they ought to have pleaded with their Mother first, and if that had not done, then they ought to have represented their Grievances to some of the Reformed Churches Abroad, that they might have pleaded with Her likewise, before they had Judged or condemned Her, as a Heathen or Publican; but on the contrary, they off-hand separate. And Mr. Shields in his Church-communion tells them that Separation is equivalent to the highest Censure of the Church, and I think when they separated from us, they should have joined to some other of the reformed Churches, and not separated from all these Churches in the World. And is it not strange for three Ministers, and two of them depos'd, to depose a whole Church; yea I may say, the whole reformed Churches in the World. I'm sure this is none of Christs Ordinances, nor any of his Censures, but looks rather like the Papists Excommunication of whole Kingdoms, and should not people consider, that it is not every sett of Grievances that are solid for withdrawing from a Church, for in the Church of Rome in the Apostles Time, there were sundrie differences of Judgment and Practice, about eating Meats and observing Days,

whereas



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wherein there was a Truth and an Errour, a Right and a Wrong; yet the Apostle, Rom. 14, 1. and 15. 1. rather presses forbearance, than dipping into Debates, and has respect to Unity and Charity rather than resolves the Case, so as to astrict them to this side or that of the Controversie, but allows them not to withdraw from one another, notwithstanding that the weak will not confess their Infirmities, nor the strong their Offences, and in the Church of Philippi, there were also differences: For some Preacht CHRIST out of Contention and not sincerely, Ch. 1. 16. and in Ch. 2. 21. all sought their own things and not the things which are Christ's; yet Ch. 2. 1, 2. ver. He exhorts to Union: for, says he, if there be therefore any Consolation in Christ, if any Comfort of Love, if any fellowship of the Spirit, if any Bowels and Mercies, fullfil ye my Joy, that you be like minded, having the same Love, being of one accord, of one Mind. And he commands forbearance, Ch. 3. 15, 16. Let us therefore, as many as be Perfect, be thus minded: and if in any thing ye be otherwise Minded, GOD shall reveal even his unto you. Nevertheless wheretoe we have already attained, let us walk by the same Rule, let us mind the same Thing. And in the Church of the Hebrews there were many differences about the meaning and use of the Ceremonial Law; which the Apostle takes so much pains to explain, to them in his Epistle, yet he commands Joyning, and discharges Separation, Heb. 10. 25. Not forsaking, says he, the assembling of our selves together, as the manner of some is. And as Peter and Barnabas were reprov'd by Paul upon the account of their Dissimulation, Gal, 2. 11, 12. Yet there was no withdrawing. And what Difference was there betwixt Paul and Barnabas, about John Mark, because of his lying by in Time of Danger, Acts 15. 36, 39. Yet there was no Separation, and both endeavoured the thriving of the Gospel, without counteracting one another, or refusing to hear one another, or the one his discharging the People to hear the other. And in that same Chapter, there was a great dissention about Circumcision and the observing of Mosai- cal Cerimonies, referr'd to the Apostles and Elders at Jerusalem; and Peter clearly told who was in the wrong: yet he only Censures the pressing and Im- posing of these Ceremonies, verse 19. And James only pleads for Condescension that the Gentiles might not be troubled nor imposed upon, and that they again might condescend to the Jews, to abstain from things strangled and from Blood, and no Separation at all is here enjoyned. Concerning the rest of the Churches, you'll see from my Answer to the Grievances, and that notwithstanding of all the Corruptions, which were amongst them, and these were as great, if not greater than any in this Church, yet there was no separation from them. I do not doubt but there are many Godly People, who may be justly offended upon the account of many of those Grievances, but these are the Grief of our Souls, as well as theirs; and Separation is not the way to get them redrest, but on the contrary their joining with us might be a means to carry on a Reforma-  
tion



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<sup>which separation</sup>  
 tion can never do, nor can they give us any ground from Scripture for their separation from a true Church which I think none of them will be so bold as to deny concerning the Church, of Scotland at present, notwithstanding of all the bad things they alledge to be in her. Indeed you'll read of Orders to separate from Idolatrous Worship, but never did I read of one Jew being ordered to separate from their Jewish worship, notwithstanding of the Corruptions therein, nor of one Christian to separate from the Christians Worship under the new Testament, notwithstanding of their Corruptions, as you heard just now concerning some of those Churches: and you'll hear more afterwards in my Answer, concerning others. I own I read under the old Testament II. 65: 5. of some who said, Stand by thy self, and come not near me, for I am holier than thou. But then the LORD says, These are a Smoke in my Nose, a fire that burneth all the Day. Signifying that they were most contemptible to GOD. I read also in the new Testament of some who went out from the Apostles, but then it's said, because they were not of them. And it's worthy your Observation that when Union comes in competition with the Censuring of unfaithful Men, and both cannot be obtained together, Union is to be preferred, and in times of Division; purging, is not so much to be pressed, as in Times of Union; Both Parties being in some measure in a Fever. And in several Cases, Censures of unfaithfull men may be spar'd out of Respect to the Church her good, as Mr. Gillespie in his Aaron's Rod, and Mr. Duhram on scandal prove at large. And, it's also to be remarked that Personal Scandals of Church Officers cannot pollute the Ordinances to People, no more than their Graciousness can sanctifie them. And Mr. Rutherford in his Peaceable Plea for Presbytrie, Proves that it is not Lawfull to separate from the Worship, for the Sins of fellow worshipers, whether they be Officers or private Persons. And I wish heartily that People would consider it is not CHRIST'S, for his Orders were Cant i. 8. Go thy way forth by the footsteps of thy Flock, and feed thy Kids beside the Shepherds Tents. And what sort of Shepherds those were, the spouse tells chap 5. 7. The Watchmen, says she, that went about the City, found me, they smote me, they wounded me, the keepers of of the Wall took away my Vail from me. In short, it's just as if the Wolf wou'd had the Lambs come out from beneath the Shepherds Eye.

Now, the following sheets, being design'd to give some Clearness about those Grievances in this Church, whether alledged or real, I recommend them to all who have separated from us; desiring that they may Read them without partiality, Self-Love, Prejudice or other sinister Affections, with meekness and Love to the Truth, Desire to be inform'd, and a readiness to be Reformed where they err: And I desire that they would answer me this one Question, Will it be counted a mark of a sober and peaceable Spirit, to keep up Debates? or for a Man to be satisfi'd with Nothing, except his Opposite repent & confess that as his Sin, which in his Conscience he thinks no Sin? but on

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the Contrarie, is convinc'd that what he did was his Duty, and withall declares to the World, that he lies open to Conviction, and if any Body will convince him, of his being in an error as to the Oath, or any other of these Grievances, he will confesse them before God and the World. But when no Church-Judicatorie, has condemned what he has done as a Sin, must it not be a strange Spirit of contention which has seiz'd People, when they are not content to have their own Light free, and to be freed from these Things which they Judge wrong, or from the approving them in others, yea when they have Liberty to protest against them, and their Protest to be Registrate to stand in Futuram Rei Memoriam, and to free them from Partaking of other Mens Sins: But that they will keep up the Debate and make such a terrible rent in the Church, except all others come to be of their mind; I must say this is putting but too great a Value upon their own Opinions, and I am convinc'd that if all who are imbarqued in this separation, especially those who are leaders, and by their example influenc'd others, would let themselves but seriously consider how great the consequences of this Rent will be, to answer for in end, they would find the Foundation which they have laid, but too weak to bear such a Burden: For, we are not craving that they should renounce their Judgements and Light in these contraverted Points, or that they should acknowledge any Offence in their bypast Way; But that out of Love to Peace, and the many sweet and comfortable Things which attend it, they would forbear the keeping up of divisions which are of so bad Consequence, as you have hear'd above, and let them Protest against any Thing which they think sinfull amongst us.

Now if any Thing, dear Reader, has fallen from my Pen, distastfull to any tender Conscience, I desire it may not be imputed to any Thing of a Design, or to the want of Affection in me, to give Satisfaction to the weakest of God's People.

That God may add a Blessing to this my weak ESSAY, that he himself may have the Glory and his People the Benefite, is, and shall be the earnest desire to God, at the Throne of Grace, of

Thine and the Churches Servant,

in so far as the Lord shall assist me.



A-N



# A N S W E R

To the First Part of

## Humble=Pleadings, &c.

**T**HIS Book, especially that Part of it which I undertake to Answer, makes a great noise in this Country; and in all the Papers of the Party, is referr'd to, and, by them, is counted unanswerable: But if so, I appeal to the Judgement of all impartial Readers, after their serious Perusal of my Answer. Indeed, when I reflect on the Error of the *Nicolaitans*, and how it prevail'd, by the influence of a Woman, who call'd her self a Prophetess, with the assistance of some false Teachers; and how it was adher'd unto for a long Time, tho' *John*, in his *Revelation*, from the LORD's own Mouth, write against them; and yet could not recover them from that vile Error, being once bewitched with it; what can I expect as to the Success of my Essay, the People in this Country being so deluded with this or the like Books? However, were it but for no other end, but to prevent others from being led away, I shall proceed to give my answer to those *Grievances*, and detain you no longer, by way of Introduction; having been longer in the Preface than I design'd.

*Griev. I.* That neither at the Revolution nor since, hath their been due inquiry made, into the finfull Compliances of the Office-Bearers and Members of this Church; viz. betwixt the 1650, and 1689. Nor any Censure inflicted according to the Demerit of their Faults. They tell us likewise, That it is well known, that some Ministers took the Contradictory Test, who were yet continued in the Ministry, without any due acknowledgement, or professed Repentance, in a Judicial Way. And then they Reflect on this Church, for choosing Mr. *Meldrum* to be twice together Moderator, and afterwards calling him to be Professor of Divinity in the Colledge of *Edinburgh*: And the ground of their quarrel is, Because, *He was once a Curate.*



*Ans.* It is the Opinion of Divines, That these Differences among the Godly, betwixt the 1650, and 1689, arising from their different Measures of Light, ought not to be awakened: seeing no Man is obliged to quit his Opinion concerning these Points, or approve of the contrary, as a term of Communion with this Church; and I am convinced, that if, by these *Complyances*, They understand the *Resolutions* and *Indulgence*, as certainly they do, Then any Man who wishes well, to the Peace of this Church, would not desire the Reviving thereof: Considering the great heats they occasioned betwixt Gods People in Times lygone. And any who will Consult worthy Mr. *Durham* upon *Scandal*, they'll find this to have been his Opinion: For, he Cautions against objecting to one anothers bygone failings; and tells us, that the ancient Churches used to plead against the awakening of these Contests: And these things being past, and not the Debate of these Times, but in so far as some have a mind to make them so, ought not to be the Occasion of Present, or Following Divisions.

Again they tell us, *That the Church is to be blamed, for allowing some to continue in the Ministry, who have taken the contradictory Test without making any due acknowledgment, or a professed Repentance in a judicial Way.* To which I Answer, that I know nothing of the Story, as to Ministers of this Church; neither can I believe it, till they condescend upon the particular Persons, and find the same verified. If it be the worthy Mr. *Meldrum*, whom they mention in their next Section, Then I Answer, it is not true; For he never took the Test. For this, I appeal to a large Postscript, at the end of Doctor *Rule's* 2d. *Vindication of the Church of Scotland*; which Postscript, is sign'd by Mr. *Meldrum's* own Hand; The Tenor whereof is as followes.

'I was (says he) Ordained Minister of the Gospel in the Honourable City of *Aberdeen*, Anno 1659, by the laying on of the Hands of the Presbytry. And when Prelacy was introduced in this Land anno 1662, I was stoped in the Exercise of my Ministry: Before the first of October, by the same Act of Council, which laid aside diverse hundreds of worthy Ministers of this Church, & oblidged us to retire twenty miles distant from our own Paroches, because we had not received Presentation from the Patron and Collation from the Bishop, the Condition of which was, The Oath of Canonical Obedience. It's true we did at first after Submission to joyn in Presbyteries and Synods; thinking this was but the same that worthy Men had done Before the Year 1638, not discerning as others who Suffered, did, the difference betwixt the state of Things anno 1662 and before the Year 1638. Tho' this stop in the Exercise of my Ministry was Fourteen Days before the Bishops Synod, yet at that Time when he

Learned



Or a Vindication of the Church of Scotland, &c.

Learned and Pious Mr. *Meinzes*, for not Subscribing the Oath of Canonical Obedience, tho' he offered Submission as said is, The Bishop was pleased to joyn me, in the Sentence, tho' neither Present nor Cited to be present - - - - - but I was nothing moved with this Sentence. Sometime after this I retired to the Country, twenty eight miles beyond *Aberdeen*. Yet in the Beginning of *December*, there cometh to me a Summons before the Secret Council, as was said, by the procurement of the Bishop of *Aberdeen*; alledging he could not appear on the Streets of that City, for fear of the People irritated, as was alledged, by their Pastors, whom they had lost - - - - - When Mr. *Meinzes* ( who was likewise cited ) and I Compear'd before the Earl of *Middleton*, then Lord Commissioner, and the Earl of *Glencatne* Lord Chancellor, and others of the Council, finding that we were willing to joyn in Presbyteries and Synods, Did by Act of Secret Council, Recommend us to the Bishop of *St. Andrews*, to be restored to our Places. When this was presented to the Bishop of *St. Andrews*, he readily promis'd to obey it, but never spoke to us one Word of the Oath of Canonical Obedience - - - - - And when in his Letter, he had written to the Bishop of *Aberdeen*, that we were willing to own the Government, Refused to receive it, unless he added this Qualification ( *so far as to joyn in Presbyteries and Synods* ) to which he agreed, when we would take it in no other Terms. After our return, Bishop *Mitchel* ordered Dr. *Keith*, to read that Paper publickly in *Aberdeen*; thinking thereby to lessen our esteem among the People; but that design failed; none of us were present at the reading of it: But the next Lords Day, when I appeared first to Preach, I told publickly ( the Bishop of *Ross* being present ) that I conceived that I had yeilded to nothing but what I first offered. But seeing this Author is not only injurious to me, but to learned & Pious Mr. *Meinzes*, whose Memory is precious to me - - - I add, that the Subscribing of that Paper was grievous to that good man before his Death - - - And I can say of my self, I did Lament because of it several Years before that. And altho' this Author designing me no favour, yet, as sometimes we are more obliged to our Enemies, than to Friends, so here he giveth me opportunity to tell the World, that I repent for the Subscribing of that Paper; altho' I never Subscribed the Oath of Canonical Obedience.

I Confess I did afterwards sit in Presbyteries and Synods, thinking my self free to joyn in these Duties to which I was Authoriz'd by my Office, altho' there had been no Bishop in the World - - - yet, if he or any else can shew me wherein I have Complied contrary to my Principles, or to the just Offence of others, which I have not Confess'd already, I am ready to acknowledge it was my fault; But this I can



‘ say, the Bishops themselves did not judge me a favourer of *Prelacy*, and  
 ‘ my Intimates knew me to be *Presbyterian* in my Principles, and I did  
 ‘ never wittingly desert these Principles. For it is a manifest untruth  
 ‘ which this Author asserts, that I Swore and Subscribed the *Declaration*,  
 ‘ when I was admitted Rector in the *Marshall Colledge* in *Aberdeen*. I  
 ‘ never took it then, nor at any other Time, anent which I appeal to all  
 ‘ Records. It was not the least cause of my refusing the *Test*; that I was  
 ‘ obliged thereby to declare, that there lay no obligation upon me to  
 ‘ endeavour any Alteration in the Government of the Church. For I,  
 ‘ Profess I, did judge it Duty in my Station, and according to my Power,  
 ‘ did endeavour to promote the alteration & removal of it, and pray that  
 ‘ it may never return.

G. M.

And as he, with this Learned Colleague Mr. *Meinzes*, acquit themselves wonderfully at *Aberdeen*, against the *Jesuit* and *Dempster*; so since the Revolution, when preaching before the Commissioner, he publicly refused *Episcopacy*, and in his Vindication of that Sermon, and *Defence* of his *Vindication*, how excellently has he defended our Confession of Faith, with our Churches Practices, against the *Episcopals*? And what great loss has this Church sustain’d by the Death of this eminent Servant of Christ? How Active, Prudent, and Just was he in the Chair of Discipline? How Solid in his Teaching, Taking in his Sermons, Pious in his Life and Conversation? And how charitable was he to the Poor? And if that be all the Quarrel they have against him, that he was once of the Episcopal Communion, pray, what was the great Mr. *Alexander Henderson*, that eminent Servant of Christ in this Church? It’s true, he was first a Regent in the Colledge of St. *Andrews*; but upon his dedicating of his *The- sis* at his Laureation, to Arch-Bishop *Gladstons*, he was presented to the Church of *Leuchars*, tho’ afterwards by his converse with Mr. *Scot* at *Couper*, he was profelyted from the *Episcopal* to the *Presbyterian* Communion. And what was Mr. *Forrester*, Principal of the Colledge at St. *Andrews*, who appeared so wonderfully for the Worship, Discipline, and Government of this Church against the Adversaries thereof? For my part, I bless God, that we had such eminent men in our Church tho’ they did comply before: And I pray heartily, that God may forgive Mr. *Hepburn*, with his Associates, for speaking so diminutively of such great Men; and I wish heartily, Mr. *Hepburn* may end his Days with as much applause amongst men, and approbation of God as Mr. *Meldrum* did. It seems Mr. *Hepburn* and his Party, have forgot that Text, 1 Cor. 6. chap. 9, 10, 11. Verses, and will allow none to be Good who were once Bad: But pray, what was *Paul* before his Conversion and entering upon the Ministry?

was



was he not a Blasphemer and Persecutor, and what was *Tertullian*, with the rest of those Heroes, who wrote their Apologies for the Christian Religion? Were they not poor Heathens, before their Conversion? (what Mr. *Hepburn* was I know not) and do you not expose your Ignorance of our Church History to the World, seeing it is well known, That there were about seven hundred *Curates* taken into our Church Communion, Anno, 1638.

*Griev. II.* That there has been no judicall condemning of the sad steps of defection in this Church, such as the publick Resolutions, Associations with Malignants, and the silence of Ministers, in not Testifying against the blasphemous Supremacy arrogated by *Charles* the 2d. and the Introduction of absurd Prelacy with the Indulgences &c.

*Ans.* As to the first spoken of in this Grievance, I refer discoursing to it, till I come to Grievance 4th. and as to the publick Resolutions and Indulgence, I think, I have said enough already, in my answer to the preceding Grievance. And read these debates who will, as I have done, I'm convinc'd, if they wish well to the peace of this Church, they'l have no hand in Reviving them, as I said above; and here I would have them to take notice, That the General Assembly of this Church has been very tender upon this Point. For in their *Assen. 1690. Act, 13th.* They do declare all Sentences pass'd against any Minister, (*hinc inde*) by any Church Judicatorie, upon the account of the late differences among Presbyterians, from the Year. 1650, till the Re-introduction of Prelacy, to be of themselves void and null, to all effects and Intents. And sicklike, The General Assembly Recommends to the respective Presbyteries, to take care: that such of these Ministers, as are not otherwise Dispos'd off by the Church, return to the exercise of their Ministry in their respective Congregations. Now let the greatest Enemies of this Church shew to me what could been done more than this, concerning this business; considering all Circumstances. As to that part of this Grievance, concerning Associations, I'm to discourse upon it in my answer to Grievance 8th. & as to that of the Oath of Supremacy to K. *Charles* the 2d. I know no Minister of this Church, who has taken it, Except Mr. *Hepburn*, *Quis tulit Gracchos de seditione querentes*, and Blessed be GOD, That no Minister since the Revolution has had occasion to be tempted with this Oath, seeing then it was rescinded. If you say that Mr. *Hepburn* repented of that cursed Oath, and so ought not to be cast up to him, is not this strange? That Mr. *Hepburn* must not be once told of his faults, and yet he with his Associates, may use all freedom imaginable with others: As for instance, with that eminent Servant of Christ Mr. *Meldrum*. But, I wish heartily, that Mr. *Hepburn* would take as well with his Fault, as Mr. *Meldrum* did with his, by thanking a Brother for remembering him

*An Answer to the First Part of Humble-Pleadings,*

of the same, when he told him before the Presbytry, of his *Compliance*. As to that part of this Grievance, concerning *Prelacy*, I referre discoursing to it, till I come to *Grievances 5th. and 7th.*

*Griev. III.* The not approving and justifying, by an Act of Assembly, the several faithful witnessings and Sufferings of the Lords Servants and People in contending for our Lord Jesus Christ, and his Interests &c. And the not making honourable mention of these Witnesses and their contendings as was Requisite: But, on the contrary an unparalleled disregarding of them and as it would seem an industrious forgetting of them: Some Ministers likewise tacitely condemning many parts of their Testimony. It was otherwise, say they, in the Days of *Hezekiah*, 2. *Chron.* 29. ch. 30, 31. & of *Josiah* 2. *Kings*, 22, 23 Chapters, and in the time of *Ezra*, and *Nehemiah*, see *Hag.* 1, 5, 7. *Ezra*, 9, 10. throughout. *Neb.* 8, 9, and 13 chapters, where they observe, first, That the Instruments of, the then Reformation inflicted condign Censure and punishment upon delinquents. 2dly. That they unbosomed themselves by a particular and free Confession of the several steps of their former backslidings. 3dly. That they make honourable mention of *Jeremiah* and other true Prophets who had been faithful to God, in their Day. And afterwards they tell us, what the Church of *Scotland* did in the Year 1637 and downwards.

*Ans. 1.* We own their Testimony and approve of it in so far as, we adhere to the same Covenanted work of Reformation, which they suffered for, in opposition to *Papery*, *Prelacy*, *Errastianism* and Tyranny. 2. In the Acts of our Assembly appointing national Fasts, Bloodshed, Persecution Covenant-breaking, and the other defections of these Times, are set down amongst the causes of our Fasts, as youll see in particular in these Fasts, appointed, 1690, 1700, 1701, concerning which youll hear afterwards. 3. The Parliament restored all fines forefaultures beginning at Mr. *James Guthrie* and ending with Mr. *James Renwick*, inclusively, and restored them to their Honours, Fortunes, and good Names and Reputations. 4. There is honourable mention made of these People in a History just now to be Published. And if youll consult the unprinted Acts of Assembly 1710. youll find a Recommendation to Presbyteries anent Collecting an Account of the sufferings of this Church under the late *Prelacy*, and to send in the same to the Procurator of the Church, after all which I think it strange that they should say, there has been a disregarding and industrious forgetting of such, seeing the contrary is notour, at least may be notour, to any who has a mind to Consult the abovesaid Act of Assembly, and Act of Parliament: But to tell such Stories, is one of their usual Ways to gain the unthinking People to their side, and as for the Ministers condemning their part of the Testimony, and looking on their faithful appearance in former Times, with Dislike and Contempt, I wish, they would tell who these Ministers



Ministers are that do so; for you see the Church does not so, and if they do it not, I look upon it amongst the rest of their Calumnies against this Church. They are pleased in the next place to cite some Texts of Scripture, such as, 2 Chr. 29. 30, & 31. chapters. 2 Kings, 22, & 23, ch. Hag. 1. 5, 7. Ezra. 9, & 10. chapters throughout. Neh. 8, 9, & 13, chapters, where they observe, First, *That the Instruments of the then Reformation, inflicted cordign Punishment and censure upon Delinquents.* To which I answer by proposing this Question to them, were these things, for which they were censured, Things debateable among the Godly? or, was it only for Crimes, concerning which they were all clear? If not for the first, then tho' they should bring a Thousand such Instances, they are not to the Point: And I believe upon inquiry you'll find that the Places cited prove no such Thing. 2dly. They observe, *That they unbosomed themselves by a particular and free Confession of the several steps of their former Backslidings.* To which I Answer, when sins are Epidemick, our Divines are of the Opinion, That the whole Nation should rather meet in one day, or more, in there Respective Congregations, to Confess their Sins before the Lord, with all their aggravating circumstances, and to mourn over the Samen, than for each person guilty, to make particular Satisfaction, in each of the Congregations, to which they belong. I'm Sure there are Difficulties which attend the Latter, which do not attend the Former: For, It is impracticable, in times of publick Defection, to bring all particular persons to publick acknowledgement. Moreover there was no restraint laid upon Ministers, to hinder them, from doing in these cases what ever might been for Edification of the Corner, where they live'd. 3dly. They Observe, *That they make honourable Mention of Jeremiah, and other true prophets, who had been faithful to God in their Day.* To which I answer, by Referring you to my answer, above in this same Grievance, concerning the Regard that was taken of Gods People, for their suffering in Former times, & that both by Church and state. As to what the Church did, at the 1638 year of God, I'm sure the Church at the Revolution never received so many Curates then, as they did in the Year 1638. For they were no less than Seven hundred at that time received into the Communion of the Church, as you heard above, whereas I believe, that there was not the Tenth part Received into this Church at the Revolution, or ever Since: And I'm Content, that the Terms of Communion, upon which both were Received, may be Compared, And I believe the Church will be found as strict at the Revolution, if not stricter, in their receiving of them, than they were at the 1638. And it is a doubt unto me, if all the seven hundred, which were received at the 1638, were received one by one, as they were since the Revolution, as you'll hear afterwards, when I come to answer Grievance 5th. And if any Body aver, That they were received one by one,

at the Year 1638. I desire they may prove it, I own indeed, that we did not renew the Covenant at the Revolution, as they did in the Year 1638. But I'm to discourse upon this afterwards, in *Griev. 12.* wherefore I shall supersede at the Time. As to the Churches reviving of former Acts, and making of new ones in the *Assen. 1638.* Our Assemblies Acts, since the Revolution, are to be seen, and I believe upon comparing, they will not be found wanting herein, more than in the time betwixt the 1638, and 1649. And as to The Churches activity against the Episcopal Clergy, in the Year 1638. I own it was great, and commend them for it. And as to this Churches activity against the same, since the Revolution; you'll hear of it afterwards, when I come to my answer to *Grievances 5. and 7.* And at present, whoever will consult the Committee's Conduct of *Aberdeen*, and other Places through the Kingdom, against the Episcopal Clergy, with their Answer to the Episcopal *Queries*, which were given in to them there, will find, that this Church has not, since the Revolution, been wanting herein, more than the Church was in the Year, 1638.

*Griev. IV.* That by the Fast 1690, The Church alledged, that the Scandal of all former Sins, was so removed, that it was not necessary, to bring Persons Guilty to any further open acknowledgment; and the Reason they give is; Because that neither after that Fast, nor before it, did the Assembly make any Acts, or Appointments, for causing Persons guilty of Scandalous Defections, Compliances and Perjury, in the Persecuting Times, to be brought to a personal and publick Acknowledgment thereof, before their Respective Congregations, where they lived.

*Ans.* I think that Act 1690, appointing a National Fast, is pretty full, yea, I believe, that there is no Fast appointed for National Sins, betwixt the Year 1638, and 1649, so full: And if there be, I desire, it may be produced: yet because this is quarreled, upon the account of it's not being so full as should be, I shall here Insert it as followes.

*Act anent a Solemn National Fast, and Humiliation, with the causes thereof.*

*At Edinburgh, November 12. 1690. Post Meridiem, Sessi. 25.*

**T**HE General Assembly having taken into their serious Consideration, the late great & general Defection of this Church and Kingdom; have thought fit to appoint a Day of Solemn Humiliation and Fasting, for Confession of Sins, and making Supplication to Our Gracious GOD, to forgive and Remove the guilt thereof: In order whereunto, they have Ordained the Confession of Sins, and Causes of Fasting following, to be duely Intimate and Published; Recommending it most earnestly to all Persons, both Ministers and others, That every one of us may not only search and try our own Hearts & Ways, & stir up our selves to seek the Lord; but also in our Stations, and as we have access, Deal with one another, in all Love and Tenderness, to prepare for so great and necessary



Or a Vindication of the Church of Scotland, &c.

Jay a Duty, that we may find mercy in God's sight, and he may be graciously reconciled to our Land in the Lord Jesus, and take delight to dwell among us.

Although our gracious God hath of late, for His own Name sake, wrought great and wonderful Things, for Britain and Ireland, and for this Church and Nation in particular; Yet the Inhabitants thereof, have cause to Remember their own evil ways, and to loath themselves in their own sight for their Iniquities.

Alas! We & our Fathers, our Princes, our Pastors, & People of all Ranks have sinned, and have been under great Transgression to this Day: For tho' our gracious God shewed early kindness to this Land, in sending the Gospel among us & afterward in our Reformation from Popish Superstition & Idolatry; & IT had the Honour, beyond many Nations, of being after our first Reformation, Solemnly devoted unto God, both Prince and People; yet we have dealt treacherously with the Lord, and been unstedfast in His Covenant, and have not walked suitably to our Mercies received from Him, nor obligations to him. Through the Mercy of God, this Church had attained to a great purity of Doctrine, Worship and Government, but this was not accompanied with suitable Personal Reformation, neither was our Fruit answerable to the Pains taken on us by Word and Work; We had much Gospel-preaching, but too little Gospel-practice; too many went on in open wickedness, and some had but a form of Godliness, denying the Power thereof: Many also who had the Grace of God in Truth, fell from their first Love, and fell under sad languishings and decays; & and when for our Sins, the Anger of the Lord had divided us, and we were brought under the feet of strangers, and many of our Brethren killed, and others taken Captive and sold as Slaves; yet we sinned still, and after we were freed from the yoke of Strangers, instead of returning to the Lord, and being led to Repentance by his Goodness, the Land made open Defection from the good Ways of the Lord: Many behaved as if they had been delivered to Work Abomination, the flood-gates of Impiety were opened, and a deluge of wickedness did overspread the Land. Who can without grief and shame remember the shameful debauchery and Drunkenness that then was? And this accompanied with horrid and bellish Cussing and Swearing, and followed with frequent Filthiness, Adultries and other abominations, and the Reprover was hated, and he that departed from iniquity made himself a reproach or Prey. And when by these, & such like corrupt practices, Mens Consciencies were debauched, they proceeded to Sacrifice the Interest of the Lord Jesus Christ, and Privileges of his Church, to the lusts and will of Men; The Supremacy was advanced in such a Way, and to such an height, as never any Christian Church acknowledged; The Government of the Church was altered, and Prelacy (which hath been always grievous to this Nation) introduced, without the Churches consent, and contrary to the standing Acts of our National Assemblies, both which the present Parliament hath (blessed be God) lately found; And yet nevertheless, of the

then standing Ministry of Scotland; many did suddenly and readily comply, with that alteration of the Government, some out of Pride and Covetousness, or Man pleasing, some through infirmity and weakness, or fear of Man, and want of Courage and zeal for God; many faithful Ministers were thereupon cast out, and many insufficient and Scandalous Men thrust in on their Charges, and and many Families ruin'd, because they would not own them as their Pastors.

And alas! it is undenyable, there hath been under the late Prelacy, a great decay of Piety, so that it was enough to make a Man be nicknam'd a Phanatick, if he did not run to the same excess of Riot with others.

And should it not be lamented, for it cannot be deny'd, that there hath been in some, a dreadful Atheistical Boldness against God; some have disputed the Being of GOD, and His Providence, the Divine Providence of the Scriptures, the Life to come, and Immortality of the Soul, yea, and Scoffed at these Things.

There hath been also an Horrid Prophanation of the Holy and Dreadful Name of God, by Cursing and Swearing: Ah! there hath been so much Swearing and Forswearing amongst us, that no Nation under Heaven hath been more guilty in this than we; some by swearing rashly or Ignorantly, some falsely, by breaking their Oaths, and imposing and taking ungodly, unlawful Oaths and Bonds, whereby the Consciences of many have been polluted and seared, and many ruin'd and oppressed, for refusing and not taking them.

There also hath been a great neglect of the Worship of God, too much in Publick, but especially in Families and in Secret.

The wonted care of Religious sanctifying the Lord's Day is gone, and in many places, the Sabbath hath been, and is shamefully Prophaned.

The Land also hath been full of bloody Crimes, and Citys full of Violence, and much innocent Blood shed, so that Blood touched Blood, yea, Sodoms sins have abounded amongst us, Pride, fullness of Bread, Idleness, Vanities of Apparel, and shameful sensuality fill'd the Land.

And alas! how great hath been the Cry of Oppression and Unrighteousness, Iniquity hath been established by Law, there hath been a great perverting of Justice, by making and executing unrighteous Statutes and Acts, and sad Persecutions of many for their Conscience towards GOD.

It is also a matter of Lamentation, that under this great Defection, there hath been too general a Fainting, not only amongst Professors of the Gospel, but also amongst Ministers; yea, even amongst such, who in the main Things, did endeavour to maintain their Integrity, in not giving seasonable & necessary Testimony against the Defections and Evils of the Time, and keeping a due distance from them, and some on the other hand managed their Zeal with too little Discretion and Meekness.

It is also matter of Humiliation, that when Differences fell out amongst these who did own Truth, and bear witness against the Course of Defection, they were not managed with due Charity and Love, but with too much heat  
and



and bitterness, injurious, Reflections used against Pious and Worthby Men on all hands, and scandalous Divisions occasioned, and the Success of the Gospel greatly obstructed thereby, and some dangerous Principles drunk in: And after all this, there were shameful advances towards Popery, the Abomination of the Mass was set up in many places, and Popish Schools erected, and severals fell to Idolatry.

And though the Lord hath put a stop to the Course of Defection, and of his great mercy given us some reviving from our Bondage; yet we have sad cause to regrave and bemoan, that few have a due sense of our mercy, or walk answerable thereto; Few are turned to the Lord in truth, but the wicked go on to do wickedly; And there is found amongst us to this day, shameful ingratitude for our mercies, Horrid impenitency under our sins, yea, even amongst those, who stand most up for the Defence of the Truth: And amongst many in our Armies, there is woful Prophaneess and Debauchery. And though we profess to acknowledge, there can be no Pardon of Sins, no Peace and Reconciliation with God, but by the Blood of Jesus Christ; Yet few know Him, or see the Necessity and Excellency of the Knowledge of our Lord Jesus Christ; few see their need of Him, or esteem, desire, or receive Him, as He is offered in the Gospel; Few are acquainted with Faith in Jesus Christ, and living by Faith on Him, as made of the Father unto us, Wisdom, Righteousness, Sanctification and Redemption; and few walk as becometh the Gospel, and imitate our Holy Lord in Humility, Meekness, Self-denial, Heavenly mindedness, Zeal for GOD, and Charity towards Men: But as there is even until now, a great contempt of the Gospel, a great Barrenness under it; So a deep Security under our Sin and Danger, a great want of Piety towards God, and Love towards Men, with a woful Selfishness, everyone seeking their own things, few the things of Christ, or the publick Good, or on anothers wellfare: And finally, the most part more ready to Censure the sins of others, than to Repent of their own.

Our Iniquities are increased over our heads, and our Trespasses are grown up Unto the Heavens, they are many in number, and hainous in their nature, and grievously aggravated, as having been contrary to great Light and Love, under signal Mercies and Judgments, after Confession and Supplication, and notwithstanding of our Profession, Promises and solemn Vowing, and Covenanting with God to the contrary.

Have we not then sad cause of deep Sorrow and Humiliation? And may we not fear, if we do not repent, and turn from the evil of our ways and return to the Lord with all our hearts, that He return to do us evil, after He has done us good, and be angry with us, until He hath consumed us?

Let us therefore humble our selves by Fasting and Praying, let us search out our sins, and consider our ways, and confess these, and other our sins, with Sorrow and Detestation; Let us Turn unto the Lord with Fasting and weeping, and with mourning; Let us firmly Resolve and sincerely Engage to Amend our

ways and doings, and Return unto the Lord our God, with all our heart, and earnestly pray, that for the Blood of the Lamb of God, our sins may be forgiven, and our back-slidings healed, and we may yet become a righteous Nation, keeping the Truth; that Religion and Righteousness may flourish, and Love and Charity abound, and all the Lords People may be of one mind in the Lord: And in order to all these, that the Word of the Lord may have free course, and be glorified, and that the Preaching of the Word, and Dispensing of the Sacraments, may be accompanied with the wonted Presence, Power and Blessing of the Spirit of the Lord; That the Lord would preserve and bless our gracious King and Queen, William and Mary, and establish their Throne by Righteousness and Religion, and grant to these Nations, Peace and Truth together; And for that End, bless and prosper His Majesties Councils, and Forces by Sea and Land, and these of the Princes and States his Allies, for God and his Truth; That Inferior Rulers may Rule in the fear of God, and Judges be clothed with Righteousness, and that many faithful Labourers may be sent out into the Lord's Vineyard, and they who are sent, may find Mercy to be faithful, and be blest with Success; That Families may be as little Churches of Christ, and that the Lord would pour out His Spirit on all Ranks of People, that they may be Holy in all manner of Conversation, and God may delight to dwell amongst us, and to do us good.

And while we pray for our selves, let us not forget our Brethren in Foreign Churches, with whom, alas! we had too little Sympathy; Nay, let us pray, that all the Ends of the Earth, may see the Salvation of God; And that He would bring His ancient people of the Jews to the Acknowledgment of Jesus Christ; And that he would hasten the Ruin of Romish Babylon, and advance the Reformation in Christendome, and preserve and bless the Reformed Churches; That he would pity His oppressed People, the French Protestants, and gather them out of all places, whither they have been scattered in the cloudy and dark day; And that He would be the Defence, Strength and Salvation of any of His People, who are in War or Danger by Infidel or Popish adversaries, in Europe or America: And in particular, that the Lord would be gracious to Ireland, and sanctifie to His People there, both their distress and Deliverance, and perfect what concerneth them, that he would Convert the Natives there to the Truth, Reduce that Land to Peace; And appoint Salvation for Walls and Bullwarks to Britain.

For all these Causes and Reasons, the General Assembly hath Appointed the Second Thursday of January next, to be Observed in all the Congregations of this Church and Nation, as a day of Solemn Fasting and Humiliation, and Prayer; Beseeching and Obtesting all, both Pastors and People, of all Ranks to be sincere and serious, in Humiliation and Supplication, and universal Reformation, as they would wish to find Mercy of the Lord, and have deserved wrath averted, and would obtain the Blessing of the Lord upon themselves and Posterity



Posterity after them; And that the Lord may delight in us, and our Land may be as Married to Him. And Ordains all Ministers, either in Kirks or Meeting-houses, to Read this present Act publicly from the Pulpit, a Sabbath or two before the said Day of Humiliation: And that the several Presbyteries take care, that it be carefully Observed in their Respective bounds. And where, in regard of Vacancies, the Day hereby appointed, cannot be observed; The Assembly appoints the said Humiliation to be kept some other Day, with the first convenient opportunity. And appoints the Commission of Visitation, to apply to the Council, for their civil Sanction to the Observation thereof.

Now Let me see those Omissions that are so frequently Complained of. Because for my part after I have perused all the Fasts in our Printed Acts of Assembly, betwixt the 38 and 49, I can find none so full. And notwithstanding of all the clamour and Noice against it, I find in it the breach of Covenant several times mentioned. I find also the Resolutions and indulgence twice mentioned there; indeed it's not by condemning or justifying either Party, but by way of Lamentation that these Debates were not managed with due Charity and Love, but with too much Heat and Bitterness; and because injurious Reflections were used against worthy and pious Men on all Hands. I find also the Test mentioned with the Persecutions and Blood-shed of GOD's People in former Times. I find also Prelacy, the cursed Supremacy, with the many woful Compliances of those Times, and all as Causes of that Fast. Now seeing there was none so full betwixt the 38, and 49, concerning bygone Sins, why make they such a hideous noise? and ought they not to beg GOD Pardon first, and then this Church for their so unjust Clamour against her? For further Answer to this Grievance, I refer you to my Answer, to Grievance 13.

*Griev. 5th*, That, Abjured prelatick Curates were received into Ministerial Communion, without requiring so much in their Act of Assumption as an outward shaddow of Repentance for their Apostacy, and other wicked Practices, &c. And the Moderator in Assembly, 1690. declares, that the Assembly would depose no incumbent simply for their Judgment anient the Government of the Church, &c.

*Ans.* In the Instructions to the Commission from Assembly 1694, their sixth Instruction is, that they receive into ministerial Communion, such of the late conforming Ministers, as have qualified themselves conform to Law, and shall apply Personally to them, one by one, duely and Orderly; and shall acknowledge, engage and subscribe upon the end of the Confession of Faith as follows: I. A. B. Do sincerely own and Declare, The above confession of faith approved of by former General Assemblies of this Church, and ratified in the Year 1690, to be the Confession of my Faith; and I own the Doctrine therein contained, to be the true Doctrine, which

which I will constantly adhere to; as likewise, I own and acknowledge the Presbyterian Government of this Church, now settled by Law, by Kirk Sessions, Presbyteries, provincial Synods, and General Assemblies, to be the only Government of this Church: and that I will submit thereto, concur therewith, and never endeavour, directly or indirectly, the prejudice nor subversion thereof; and that I shall observe uniformity in Worship, and of the Administration of all publick Ordinances of this Church, as the same are at present performed and allowed. And a special regard is to be had to their Ministerial Qualifications, And if any of the said Ministers so applying, or any other Minister within this Church, or of what Perswasion soever, shall be accused, or informed against, of any Scandal, Errour, supine Negligence or insufficiency, Then the said Commission shall make inquiry thereto, &c. Now what can be more strick? And I desire, that the Rules of the seven hundred's Admission in 38, may be produced and compared with the samen. It's true in Assembly 1703, in their Answer to the Queens Letter, They say, your Majesty is also pleased to Recommend to us, to behave with meekness and Charity towards these of the reformed Religion, albeit differing from us in form of Church Policy. We own Meekness and Charity to be the Duty of all, especially of Pastors and Office Bearers in the Church of Christ, and shall, through Grace, follow after these things, as we have hitherto done. But we wish that all the Differences were meerly about Church Policy (tho' even for this we be sorry) and that there were no Differences about our Confession of Faith towards God, and our Duty towards your Majesty. Is not this plain dealing with the Queen? And I must say, The Assemblies Answer to her Majesties Recommendation (which was nothing but what was recommended to them before) by King *William*, of Glorious Memory, as is clear from the Assemblies Answer, in their Letter to him *Anno* 1690.) Is but conform to that Article of our Creed, anent the Communion of Saints, which I think many now a Days are strangers, if not Enemies unto. And in the Unprinted Acts of the Assembly 1703, We find that this Church addressed the Privy Council, craving a Redress of Grievances from the growth of Popery, The insolence of Traffiquing Priests, and of Grievances. N. B. from the illegal attempts and Disorders of the Prelatical Party, condescended on in the said address. And yet they'l quarrel this Church for her Lenity towards the Episcopal Clergy. I Pray heartily, that GOD may forgive them for imposing upon the poor People of this Corner, and Calumniating of this Church, And in the unprinted Acts 1706. I find a recommendation from this Church to my Lord Advocate, when particular Condescendencies shall be sent, by Presbyteries, concerning the Irregularities and disorders of the Episcopal Clergy, to give Assistance and Concurrence for Redress

of



of such Grievances according to Law, and Acts of Privy Council thereanent: yea I remember in some of the Unprinted Acts of Assembly, there is a reference to the Commission, anent the preventing the Episcopal Ministers, their Licensing Probationers, and yet most fallably they alledge, and make poor People believe that we do nothing for the extirpating of Prelacy. The contrair whereof you may see above, now having laid before you the Acts of Assemblies relative to this Business, I aver, that the Synods of *Drumfries* and *Galloway*, have deposed several of the Episcopal Clergy, But never received any. And the Committee of the Assembly, which sat at *Aberdeen* 1694. deposed several also, it's true they received others into Ministerial Communion, but they were amongst the best of them. And you have heard already, upon what Terms it was: For first, They were not to be received *in cunctis*, as they were in the Year 1638, when seven Hundred at one Time were brought into the Church. No, they are to be admitted one by one, so that you see we are more strict now than they were in the Year 1638, Notwithstanding of all the Stories they tell the poor misled People. 2dly, They are to Subscribe to our Confession of Faith, as the Confession of their Faith, which looks somewhat like the Subscribing of the Covenant as to the Religious Part of it, especially if you consider what follows. 3dly, They are to own and acknowledge the Presbyterian Government of this Church, by Kirk Sessions, Presbyteries and Provincial Synods and General Assemblies, to be the only Government of this Church and that they will submit thereto, concur therewith, and never directly nor indirectly endeavour the prejudice or subversion thereof. 4ly, They are to observe the uniformity of Worship, and of the Administration of all publick Ordinances in this Church. 5ly, None guilty of Scandal, Error, supine Negligence or insufficiency; are to be admitted, all which are clear from the instructions to the Commission of the Assembly 1694. Now if the terms of Admission of the Episcopal Clergy to Church Communion in the Year 1638. were as strict, I desire they may be produced, and if they cannot pray, Let not poor unthinking People in times coming be imposed upon, by Stories about the purest Times; It's true, as we have in the unprinted Acts 1690, The Moderator declared that the Assembly would depose no Incumbents simply for their Judgment anent the Government of the Church, yet in their Answers to the Queen 1703, They wish that all their Differences were meerly about Church Policy, and then add, tho' even for this we be sorry, which shews their Dislike of Episcopal Government, even to the Queen in their Answer to her Majesties Letter, and you may see above, what pains this Church was at with the Privy Council, and the Queens Advocate, to get this Grievance redressed: But pray, what have they done to Redress this Grievance? For my part I believe

none of their Party ever so much as Wrote against Prelacy, whereas this Church, besides her Activity in her Judicatories against Prelacy, several of her Members have Wrote learn'dly against it, and frequently preach'd before the Commissioners to the General Assembly against it, I wonder therefore, how they can have the impudence to blame this Church for tolerating of Episcopacy, seeing the Church in her Members, have been at so much pains as you have heard above, and they at so little.

*Griev. 6th.* they quarrel our Kings for not taking of the Covenant, &c. and alledge that the Church is the cause thereof.

*Ans.* We have Laws for our covenanted Religion, the Subjects Liberties, and against Popery, Prelacy, Errastianism, Heresie and Prophaneſs, with a most Gracious King now willing to Govern us, conform to those Laws, as you will see from his Coronation Oath, relative to this Church, in my Answer to Grievance 30th, in which he is oblig'd to Rule according to the established Laws of the Nation, and consequently our King is oblig'd to govern us, according to all that is contained in the Covenant, and the Laws establishing our Reformation. 2dly, will you say, That if our King take not the Covenant, That therefore we are not to obey him. This is contrary to our Confession of Faith which tells us, that Infidelity and Difference in Religion, doth not make void the Magistrates just and legal Authority, nor free the People from their due obedience to him, yea, it is contrary to the Times betwixt the 1638 and 1649. for all the worthy Ministers then obeyed King *Charles* the first, who would never take the Covenant, and had sworn to maintain Prelacy, yea, did not all the Ministers in this Church own King *James* the 6th, after he had turned Episcopal, and Renounced Presbytry which he was sworn to by the Covenant, and did not our Martyr's, upon the Scaffolds, to their very last, own King *Charles* the 2d. as their King, after he had renounced Presbytry, which he was sworn unto, and established Prelacy which he was sworn against. 3dly. Our Kings since the Revolution, tho' they took not the Covenant, have done more for the Covenanted Work of Reformation than our Covenanted Kings, such as King *James* the 6th, and King *Charles* the 2d ever did. 4ly, I cannot tell how forcing Kings, contrair to their Inclinations, to take the Covenant would do. I'm sure it did not well with King *Charles* the 2d. As this Church knew to her sad experience after the Restoration. As to that part of the Grievance concerning the Churches being to blaim for the King or others not taking the Covenant, you may consult my Answer to Grievance 12th.

*Griev. 7th.* Your not Testifying in a suitable way, against Magistrates, their allowing many Curates to serve Cures and Possess Benefices without dependance upon this National Church. They only subscribing the Oath of Allegiance and Assurance.

*Ans.* I refer you to my Answer to Grievance 5th, and further adds, that



that as *Paul* was judged to be a good Christian, tho' several Times he did that which he hated, *Rom. 7 Ch. 15. v.* And as *Jehosaphat* a good King, endured the high Places to continue in *Judah* all the Time of his Government, because he was not able to abolish them, *2d Chron, 20 Ch. 33 v.* And as *David* suffered *Joab* to live many Days after he had committed a most unnatural Murder, because he was not able to cut him off by reason of manifest Danger to his State, and *Amashah* those Murtherers that slew his Father, because he was not able to do Justice upon them: so says the Church with respect to the Curats. The Sons of *Zerujah* are too strong for us; and the LORD knows it is our Grievance as well as theirs, and what Endeavours this Church has used for the removal thereof, you have heard already. So that the Church concerning this Business, is rather to be pitied than blamed, and would they join with us, we would be the more able to get a redress thereof.

*Griev. 8th*, That wicked and ungodly Men who are enemies to Christ and his Cause, and were Councillours in the Time of *Charles* the 2d, and *James* the 7th, who had been the Instrument of the then Tyranny, and the Contrivers, Enactors and Exactors of the bloody Laws against the Lords Poople, were not removed from Places of Trust, at, nor since the Revolution.

*Ans.* What has *Mr. Hepburn* and his followers done for the redressing of this Grievance, more than the Church has done? Yea, I believe they have not done so much: For 2dly, The Ministers of this Church both in their Preaching and Praying, before the Commissioners to the Church and Parliament have testified against such corrupt Persons being in the Government, which I believe *Mr. Hepburn* has never done to this Day: Yea 3ly, The Church has spoke frequently to the Secretaries of State concerning this Business, and 4thly, when King *William* was spoke to about it, He answered, that the Circumstances of his Affair were such as he behoved to employ them. I think it was just like *David's* employing of *Joab*, as you heard above, now when the Church has been at so great pains, and *Mr. Hepburn* at so little, why should you quarrel her? yea ought they not to be ashamed to do so, and so impose upon poor unthinking People.

*Griev. 9th*, That in the claim of Right; Presbytry is not asserted to be according to the holy Scriptures, but founded upon the inclinations of the People.

*Ans.* The Commission of the Church of Scotland in their seasonable Admonition, 1698 and approved of by the following Assembly, tells them, That the Church of Scotland, believes that Jesus Christ is the only Head and King of his Church, and that he has instituted therein

Officers, Ordinances, Order and Government, and not left it to the will of Man, Magistrate or the Church to alter it at their pleasure, No say they, we believe we have a better foundation for our Church Government than the Inclinations of the People or the Laws of Men, Tho we think it a Mercy, and Matter of Praise to God, when People incline to own the Truth, and the Magistrate doth by Law establish it in his Dominions, and tho' in our Claim of Right, mention is made of the Inclinations of the People, that was the Fact of the State, not of the Church, and in one of our Acts of Parliament, The Government of the Church is settled, as founded upon the Word of GOD, and have not many of the Members of this Church written upon this Subject, and Proven from clear Scriptures, That our Church Government is founded upon the Word of GOD? Such as Mrs. Meldrum, Forrester, Jamison, Lauder and Anderson, So that I'm astonished to hear this made a Grievance, and all is still to amuse the Poor misguided Multitude. Again in Assembly 1711, Page 19, amongst the Questions to be put to Ministers at their Ordination, This is one. Are you not perswaded that the Presbyterian Government and discipline of this Church are founded upon the word of GOD? from all which you may see, that tho' the State might be blameable, the Church was not, for they all alongst founded their Government upon the Word of GOD. But more of this on Grievance 11th when I come to discourse about the Intrinsick Power, &c.

*Griev. 10.* That the Parliament in that Act 1690, pitched on an Act of Parliament 1592, according to which this last Establishment of the Church was to be squared, and that the Ministers of this Church did not oppose the same, nor supplicate the Parliament for settling it upon the good attainments in the Reformation 1638 and 1649. Seing it is probable that the Church is thereby considerably Prejudged, as to her Power of Conveccating and dissolving of Assemblies: And further that thereby many desirable Pieces of Reformation are slipt over and disregarded.

*Ans.* The Parliaments going back as far as 1592. seems to be out of no bad Design, and in Particular, not to cut off these Times betwixt the 1638 and 1649. For first at the Revolution, The Government of the Church was put into the Hands of the Presbyterian Ministers, which were put out after the Restoration, and this was an owning of all that was Established from the Year 1638, till that Time; and so the Parliament settled us upon the same foundation, as it was betwixt the Year 1638 and 1662, or 1649. 2dly, The Act of Parliament owns and acknowledges all the Ministers that were Licensed and Ordain'd by these Ministers which were put out at 1662, from that time till the date of the Act, which is no Evidence that they designed any such Thing. 3dly, Tho' they had designed to cut off those Times as you alledge: Do not the Church



own all these Acts of Assembly betwixt the 1638 and 1649? So, that if the State designed any such thing, The Church was not to blame, seeing the Acts of those Assemblies are the Rule of our Procedure, as well as these since the Revolution. As to the Churches Power of convocating and dissolving of Assemblies in the first Place, Does not the civil Magistrate allow us to keep Sessions, Presbytery's and Synods, as often as we please? and as to our Kings calling of Assemblies, The first four general Councils were called by the civil Magistrate. The Council of *Nice* by *Constantine* the Great, against *Arius*. The Council of *Constantinople*, by *Theodosius* the older, against *Macedonius*, The Council of *Ephesus*; by *Theodosius* the younger, against *Nestorius* and the Council *Caledon* against *Eutyches*; and the Synod of *Dort* was called by the Estates of *Holland*, at the desire of *K. Ja.* the 6th, against *Arminius*, and the worthy Ministers who suffered so much upon the account of that Assembly at *Aberdeen*, 1605, Dissolv'd their Assembly after the reading of the Privy Councils Letter, and desired the Kings Commissioner *Lawriston*, to Indite a new Day for their Meeting, &c. Yea, The Assembly which sat at *Glasgow* 1638, was called by King *Charles* the first, I crave Liberty a little to insist here, and first in the Protestation of the Noblemen, Barons, Gentlemen, Burrows, Ministers and Commons, Subscribers of the Confession of Faith and Covenant lately renewed within the Kingdom of *Scotland*, made at the Mercat Cross of *Edinburgh*, July 4th, immediatly after reading of the Proclamation dated June, 28th, 1638. They say, we presented a new Commission to His Grace, as his Majesty's Commissioner, Craving most humbly. 'N. B. The indiction of a free Assembly and Parliament, &c. 'And in that same, which is just now lying before me, They add 5thly, 'We Protest, that seeing our former Supplications last Articles, our last 'Desire, and Petition to his Majesties Commissioner, which Petitioned. N. B. for the present Indiction of a free Assembly and Parliament, according to the Custom of all Nations, and of this Nation in the like case, &c. And below again, They say, and yet we do certainly expect, according to the King's Majesty, his accustomed Goodness and Justice, 'That his Sacred Majesty, after a due Information of the Justice of our 'Cause, and Carriage, will presently Indite these ordinary Remedies of 'a free Assembly and Parliament, &c. *John* Earl of *Castles* in Name 'of the Noblemen, *Mr. Alexander Gibson*, in Name of the Barrons, 'James Fletcher Provost of *Dundee*, in Name of the Borrows, *Mr. John Ker* Minister at *Salt-prefson*, in name of the Ministers, and *Mr. Archbald Johnston* in name of all who will adhere to the Confession of Faith, 'and Covenant, took Instruments in the Hands of three Notars present, 'and in token of their dutiful Respect to his Majesties Confidence, of 'the Equity of their Cause and innocence of their Carriage, and hope of

‘ his Majesties gracious Acceptance, They offered with all humility, ‘ with submissive Reverence, a Copy thereof to the Herald. Now can there be any thing more Clear, than this, to prove the Kings Power of Convocating Synods? And it is to be observed here, that they do not insinuate, as if it were peculiar unto that Time, For they plainly tell, that it was conform to the custom of all Nations, and of this in Particular. again in the Kings Act, appointing this Assembly so earnestly desired, which is just now before me, are these Words; ‘ We have given ‘ Warrant to our Commissioner, to indite a free Assembly, to be holden at *Glasgow*, the 21<sup>st</sup> Day of *November*, in this present Year, &c. ‘ It’s dated at his Court at *Oatlands* the 9<sup>th</sup>, day of *September* 1638. And conform to this Warrant, you may read the following Act of the secret Council, just now before me, also at *Holy-rood-house* the Twentieth second day of *September*, 1638. ‘ For as much as, it hath pleased ‘ the Kings Majesty, out of his Pious and Religious Disposition ‘ to the true Religion, and out of his fatherly care for removing of all Fears, Doubts and Scruples, which may arise in the ‘ Minds of his Subjects, for preservation of the purity thereof, and upon ‘ diverse great and weighty Considerations, importing the Glory of God, ‘ and the Peace of the Kirk, and common well of this Kingdom; to ‘ appoint and give order, That a free General Assembly be indicted, ‘ kept and holden at the City of *Glasgow*, the 21<sup>st</sup> Day of *November* next. ‘ Therefore the Lords of secret Council, Ordain Letters to be Direct, ‘ Charging Macers and Officers of Arms to pass, and make Publication hereof by open Proclamation at the Mercat Cross of *Edinburgh*, ‘ and the head Burrows of this Kingdom, and other Places needful, and ‘ to warn all and sundry Arch-bishops, Bishops, Commissioners of Kirks ‘ and others, having Place and Vote in the Assembly, to repair and redress, to the said City of *Glasgow*, the said Twenty first day of *November*, ‘ next to come, and to attend the said Assembly, enduring the Time ‘ thereof, and ay and while the same be dissolved; and to do and perform all which to their Charges in such Cases appertaineth, as they ‘ will answer to the Contrary at their highest Peril. Now, This Assembly thus indicted, by sound of Trumpet, over the Mercat Cross of *Edinburgh*, &c. I’m sure, since the Revolution, has not it’s Paralel.

And in the Reasons of the Ministers then for the Calling of this General Assembly, dated, *June* 29<sup>th</sup>, 1638, and just now before me, in their Answer to the second Objection, they say, ‘ We humbly acknowledge, ‘ that the supream Magistrate hath Power to Indict the Assemblies of ‘ the Kirk, and, When in his Wisdom he thinketh it convenient, He ‘ may by his Authority convene Assemblies of all sorts; whether General, Provincial, Presbyteries or Kirk-Sessions. But the Question is, say ‘ they



‘ they, whether he may Prohibite or impede them, when the necessities  
 ‘ of the Kirk, evidently calls for them? And below, they say, when the  
 ‘ Christian Magistrate either forbiddeth, or in the urgent necessity of  
 ‘ the Church, forbeareth to Conveen Assemblies, in this Point the Kirk  
 ‘ is left to her own Liberty, and must provide for her own safety; and  
 ‘ so when she calls, it’s *per viam admonitionis et Requisitionis*, by way of  
 ‘ Christian admonition and Advertifement, *et non-via citationis ac pub-*  
 ‘ *lic authoritatis*, by way of Citation or Compulsion; so that the one is  
 ‘ by Authority, and the other is voluntary: And below in the same  
 ‘ Papers, they distinguish between Accumulative, or rather Positive  
 ‘ Power of calling Assemblies, and between a Private or Destructive Power  
 ‘ The former, say they, belong to the King, who being *custos, utriusque*  
 ‘ *tabulae*, may and ought, *pro re nata*, call the Assemblies of the Kirk;  
 ‘ but the other not so. And below, again, they tell us, that in the Act,  
 ‘ 92, It was found, that the Kings Power of Indicting General Assem-  
 ‘ blies, and that by virtue of his Prerogative Royal, might consist with  
 ‘ this native Liberty of the Church, to appoint the Time and Place of  
 ‘ her necessar Assemblies. N. B. In Case of the Kings not using his  
 ‘ Prerogative by appointing them, and again, they say, we must ob-  
 ‘ serve the difference betwixt the Indiction or calling of Assemblies, con-  
 ‘ sidered absolutely, and in Respect of the Circumstances of Time and  
 ‘ Place: Now the Act of Parliament intendeth no further, but touch-  
 ‘ ing the Circumstances of the Place, as in that Town, the Assembly  
 ‘ shall convene, and of the Time, in what Month of the Year, and what  
 ‘ Day of the Month, as is evident from the Act it self, 1592. Which  
 ‘ gives this Liberty of Time and Place to the Assembly, when the Kings  
 ‘ Majesty, or his Commissioner doth not appoint them.

In the Churches Address to his Majesty, Assembly 1638, Page 66,  
 They tell him, ‘ That they were convened at *Glasgow* by his Majesty’s  
 ‘ special Indiction; And the Assembly 39, was indicted by the King at  
 ‘ the *Birks*, to be kept at *Edinburgh*, *August* the 12th, and the King  
 ‘ designed to have been there himself, but was obliged to go to *London*,  
 ‘ and then the Earl of *Traquair* was appointed Commissioner. And in  
 ‘ the Causes and Remedies of the bygone evils of the Kirk, *Ses. 8th Ass.*  
 ‘ 1639, Page 74. They tell us, *That his Majesty was pleased by publick*  
 ‘ *Proclamation, to Indict this free National Assembly*, and here it is to be  
 observed, That this Assembly shall not at the time appointed by the former  
 Assembly, which was to have been upon the third *Wednesday* of *July*  
 1639, as is clear from *Ses. 26: Ass. 38, P. 54*, read the whole Act, but  
 upon the 12th or 17th of *August* 1639, at the time appointed by the King,  
 as is clear from *Sess. 8th Ass. 39*.

Again, the *Westminster* Assembly, was called by the Parliament, as is  
 clear from the Declaration of the Parliament of *England*, to the Ge-  
 neral

neral Assembly of the Church of Scotland, Page, 166, of the Acts of Assembly 43; and in the Letter from the Assembly of Divines in the Kingdom of England, to the Assembly of the Church of Scotland, They say, ' We the Assembly of Divines and others called, and now sitting by Authority of both Houses of Parliament, to be consulted by them in Matters of Religion: And in the Ordinance of the Lords and Commons in Parliament, for calling of this Assembly. It is said, That it is thought fit and necessary, to call an Assembly of Learned, Godly and judicious Divines, who, together with some Members of both Houses of Parliament are to Consult and Advise of such Matters and Things as shall be proposed unto them, by both, or either of the saids Houses, when, and as often as they shall be thereunto required, and afterwards they name all the Persons that were to come; so many Bishops, so many Independants, and so many Presbyterians. Again in that Ordinance, the Clerks of both Houses of Parliament were to Summond them, by leaving a Summonds at each of their dwelling Houses, yea in that same Ordinance. The Parliament appoints the Place to be at *Westminster*, in *Henry* the 7<sup>th</sup>, his Chapel; they appoint also the Time, which was to be the first Day of *July*, 1643, and afterwards they were to sit, and be removed from place to place, and be dissolved in such manner as by both Houses of Parliament shall be directed; yea, they were to Treat of nothing but what was proposed to them by both, or either of the Houses of Parliament, and to make Report to them again. Moreover they appointed, That *William Twisse* Doctor of Divinity, shall sit in the Chair as Prolocutor or Moderator of the said Assembly, and upon his demise they appoint another, which accordingly they did, by appointing *Charles Harley* Prolocutor, upon the Death of Doctor *Twisse*, and so they did concerning all the rest of the Members; yea, when any difficulty happened in the Assembly. It was to be proposed to the Parliament with the Reasons *hinc inde*, That they might give further Directions thereanent and they conclude, Thus provided always, that this Ordinance, or any thing therein contained, shall not give unto the Persons aforesaid, or any of them, nor shall they in this Assembly assume, or Exercise, any Jurisdiction, Power or Authority Ecclesiastical whatsoever, or any other power than is herein particularly expressed. This Ordinance at large, with the Names of those appointed, and of those who actually came to this Assembly, with the Oath all the Members thereof took, &c. You'll find, before the Confession of Faith with the Scriptures at large, Printed by *Robert Sanders* at *Glasgow* anno 1675. And this Assembly, thus Limited, composed our Solemn League and Covenant, our Confession of Faith, larger and shorter Catechisms, and our Directory for Worship, and if you'll get me such a limited Assembly since the Revolution present, I'm mistaken. May not some be ashamed then



to call the Assembly of this present Church a pretended Assembly, and disobey her Acts as they do? Again, in *Ses. 7th. As. 44. P. 226, and 227,* in the Letter from the Commissioners at London to the General Assembly, They say, ' For, altho we have exhibited to the grand Committee, (which is composed by some of the Members of both Houses of Parliament, and of the Assembly with our selves) the materials of the public Prayers of the Church, the method of Preaching, and the order of Administration of the Sacraments, and have the Catechism in hand, yet are they not throwly examined by the Committee, nor at all by the Assembly, or Parliament, &c. And below they tell them, that they had not power to publish these Things without warrand from the Parliament, and then they confess ingenuously, that they are not a General Assembly, but some select Persons, called by Authority to give their advice in Matters of Religion. Now you may observe all along, that there was no such distinction, as that of *Ecclesia perturbata & bene constituta*. From all which, I appeal to all unbyassed Persons, whether Mr. *Hepburn* with his Party, or this Church, acts most conform to these Times, betwixt the 38, and 49, in this Business. But before I leave this Head, I shall give you the Reason which our Divines give for this their Opinion and Practice, concerning the King's calling of Assemblies; and I shall do it from none others, but the Authors of the 111. Propositions, Printed *anno 47*, in proposition 50th, They say, ' Unto the external Things of the Church, belongeth not only the correction of Hereticks and other troubles of the Church, but also the civil order and way of Convocating and calling together Synods, *N. B.* this is proper to the Magistrate; for the Magistrate ought, by his Authority and power, both to establish the Rights and Liberties of Synods, assembling together at times appointed by the known and received Law, and to indict, and gather together Synods occasionally, as often as the necessity of the Church requires the same: Not that all, or any power to consult or determine of Ecclesiastick or Spiritual Matters, doth flow or spring from the Magistrate, as head of the Church under Christ; But because in those things, pertaining to the outward Man, the Church needeth the Magistrate's aid and support. And in Proposition 51st, Say they, So that the Magistrate calleth together Synods, not as touching those things which are proper to Synods, but in respect of the things which are common to Synods, with other Meetings and civil publick Assemblies; That is, not as they are Assemblies, in the name of Christ, to treat of Matters Spiritual, but as they are publick Assemblies within his Territories, for to the end that publick Conventions may be kept in any's Territories, the licence of the Laird of that place ought to be desired. In Synods therefore a respect of order, as well Civil as Ecclesiastical, is to be had; and because of this

civil Order, outward defence, better accomodation, together with safe access and recess, the consent and commandment of him who is appointed to take care of, and defend humane Order, doth interveen. Now can any thing be more clear? And again in Proposition 65, by his command he assembleth Synods, when there is need of them, and Summoneth, calleth out, and drawes to trial the unwilling: *N. B.* which without the Magistrat's strength and Authority, cannot be done, as hath been already said, he maketh Synods also safe and secure, and in a civil way, presideth or moderateth in them (if it so seem good to him) either by himself, or by a substitute Commissioner. In all which the power of the Magistrate, though occupied about Spiritual Things, is not for all that Spiritual, but Civil. Several other such Propositions you'll find amongst these. Now as to that part of this Grievance concerning this Church, her arriving to her highest pitch of Reformation, you have heard already from the preceeding part of this Paper, and shall hear afterwards, whether this Church, or Mr. *Hepburn* and his Party, acts most conform to those Times betwixt the 38 and 49.

*Griev. XI.* That, at the sitting down of the first Assembly, the Headship of Christ alone in and over his Church, was not fully and faithfully asserted, with the intrinsick power of the same, yea though a Draught for that effect was formed, and read in open Assembly, yet it was rejected, notwithstanding of the expedience and seasonableness of the same, and the importunity of several Members for its passing; nor to this Day hath been any thing formally done to this purpose, albeit many Ministers have again and again desired it, excepting a Sentence or two, not long ago, insert in the form of Process, in the Introduction 1707; which was the 15th Assembly after the Revolution; and afterwards they alledge, tho' this Truth in words should be owned, yet it is greatly to be feared, suitable Church Actings do not attend the same; so that professing verbally what is practically contradicted, is but a mocking of him who will not be mocked.

*Ans.* I'm sure we allow not to the civil Magistrate a power to lay down new Principles of Religion, or to set up a new model of Worship, distinct from what are commanded in the Word of God. Nor 2dly, Do we allow him to Preach the Gospel, or Administrate the Sacrament. Nor 3dly, To exercise any part of Church Discipline, either by himself or others, such as his Deputes or Substituts. Nor 4thly, To ordain or depose Ministers of the Gospel. Nor 5thly, To determine in Controversies of Faith. Nor 6thly, To prescribe to Ministers a method of Preaching, or Administring of the Sacraments. Nor 7thly, To make Church Canons; nor rescind Sentences past by Church Judicatories. Nor lastly, to impede or hinder Church Judicatories from meeting, when the necessity



of the Church calls for it: And in these, in my Opinion, consists principally the intrinſick power of the Church: And all this we have been in the poſſeſſion of ſince the happy Revolution. But that wherein they think the intrinſick power of the Church conſiſts, is, in her having power to Call and diſſolve her own Aſſemblies: But concerning this, I have diſcourſed ſufficiently in the preceeding *Grievance*, to which I refer you. Moreover, This intrinſick power of the Church has been many ways aſſerted in Letters to the ſupreme Magiſtrate from this National Church, and by the Moderators of her Aſſemblies in their Speeches to their Commiſſioners without any Contradiction. And alſo in their Sermons before the Commiſſioners; yea, in the Year 1692, There was an Act preparing for the aſſerting the intrinſick power of the Church: But the Aſſembly being ſuddenly interrupted, it was not got done, yet, even then, when the Aſſembly was abruptly diſſolved, the Moderator declared in preſence of the Commiſſioner, that it was the privilege of the Ambaſſadors of Jeſus Chriſt, to meet about the Affairs of the Church, as often as occaſion offered; and this, ſaid he, *I ſpeak in my own Name, and in the Name of all, who will adhere to me.* And the whole Aſſembly adhered to him. Was not this a publick owning of the intrinſick Power of the Church? for about 15 Years, before ever the Form of Proceſs had a being, and in the reaſonable Admonition, publiſhed by the Commiſſion of this Church 1698, which was about 9 Years, before the Form of Proceſs was turned into an Act of Aſſembly; They ſay, ' We do believe, and own, That Jeſus Chriſt, is the only Head and King of his Church, and that he hath inſtituted in his Church Officers and Ordinances, Order and Government, and not left it to the will of Man, Magiſtrate or Church, to alter it at their pleaſure. And we believe, that this Government, is neither Prelatical, nor Congregational, but Preſbyterial, which now through the Mercy of GOD, is eſtabliſhed amongſt us; And we believe, that we have a better Foundation for our Church Government, than the Inclinations of the People, or Laws of Men, &c. Now, I deſire Mr. Hepburn, or any of his Party, to let me ſee, that Aſſembly or Author, betwixt the 38 & 49, or any other period of the Church, wherein the intrinſick Power of the Church has been ſo fully aſſerted, as in this Section of the reaſonable Admonition of the Church, which is ſo much condemned by them, in their *Grievance* 34<sup>th</sup>. Again, in the Year 1702, Something being propoſed in the Aſſembly, concerning the intrinſick Power of the Church, the Commiſſioner openly Declared, That there was none quarreling their intrinſick Power. And in Aſſembly 1704, Page 7<sup>th</sup>, in their Answer to her Majesties Letter, They ſay, *As likewise, We are now again, with your Majesties Countenance and Favour, met in the Name of our Lord Jesus Christ, in a National Assembly, under your Majesties Shadow and Protection,*

And I desire, that Mr. Hepburn may tell, by vertue of what Power he was Deposed Assembly 1705. As also, I desire Mr. Hepburn, and his Party, to let me see, wherein they were more strict, betwixt the 38 & 49 in this Point, than this Church since the Revolution has been, and if they cannot let me see it, what a horrid sin is it in them, to impose so upon poor People, by making them believe, That we are Degenerated from the purest Times? And what a palpable untruth is that, to say, *That nothing has been done, for asserting the intrinsick Power of the Church, except a Sentence or two, in form of Process, Printed 1707?* Where as you see, I have Cited several Acts of Assembly prior thereto. And several other things, proving the contrary, as you will see above. But this is like the rest of their Calumnies, which I pray GOD may forgive them.

*Griev. 12th*, That there hath not been effectual endeavours for renewing the Covenant, but on the contrarie, a crushing of Mints that way, neither hath due respect been shown to these Covenants by many of the present Ministry, as Duty obliged, some indirectly denying their binding Force, Others not preaching up the same, a third sort not making Honourable Mention of them at such Times and Occasions as furnished them Opportunity so to do; And that the Covenants have not been renewed by this National Church, neither at, nor since the Revolution, till this Day.

*Ans.* That these are General gross untruths, and an imposing upon poor unthinking People, will appear from what follows.

For, *First*, The Commission of the Church, in her seasonable Admonition, Printed 1698, Page 7th, say, *We own it is the Mercy of our Land, that we are a Land in Covenant with GOD, and we lament for the Breaches thereof, in some by turning to Popery, in many by Prelacy, and many now by Division, and generally by Corruption of Manners.* Now this seasonable Admonition, in which this faithful Testimony is given for the Covenant, in opposition to Popery, Prelacy and Division, is condemned by Mr. Hepburn and his Party, as you'll see afterwards in Grievance 24th, But was approved by this National Church in her Assembly 1699: So, that you see this Church owns the Covenants, and laments the Breach of them; yea, has not the Breach of the Covenants, and the contempt, the Indignities and affronts put upon them, — been amongst the Causes of our National Fasts, as you'll find in the Fasts appointed 1690, 1700, 1701: So that, if any particular Persons has slighted the Covenants, or put any contempt upon them, you see it's not the deed of the Church of Scotland. Moreover, Did they ever complain to any Judicatories of this Church, of any such Persons, and did they refuse to do them Justice? if not, why do they complain so of the Church? and yet if there be any Minister in this Church, who has spoken contemptuously of the Covenants, let him be complain-



ed of, and he shall be censured according to the demerit of his Crime. 2dly, I do not see, how you can renew the National Covenant, without the Concurrence of the State; And as for the solemn League and Covenant, it must be renewed by the three Nations. 3dly, All the parts of our Doctrine, Worship, Discipline and Government, which have the first place in the Covenant, with our Properties and Liberties, which hath the second place in our Covenants, with the King's interest, which hath the third place in the Covenants, and which we are all bound to maintain by our Covenants, are they not all legally Established to us by Acts of Parliament? Why, then should there be such a Noise, seeing we are in the Possession of all the Substantial parts of the Covenant? 4thly, Have not all the Probationers and Ministers in this National Church, when Licensed, and at their Ordination, Subscribed the Confession of Faith, which is Covenanting upon the Matter. But more of this, when I come to Grievance 14th. 5thly, The Synods of *Galloway* and *Drumfries*, with the generality of the Synods in the Kingdom, have owned the binding Obligations of the Covenants, which they have Subscribed with their hands, as you'll see from the Synod Books. 6thly, Several Synods have obliged all the Ministers in their Bounds, to Preach up the binding Obligations of the Covenants, in order to the preparing of People, to the taking of the same, if the Lord should grant a proper season for taking thereof. 7thly, It is Complained, as a great Error in those Times, in which the Covenant was taken, that there was but too Promiscuous pressing of People to swear them. Lastly, *Asa* indeed made a Covenant with GOD, but we do not find that *Jehoshaphat* or *Josiah* made any: and when *Asa* did take this Oath, it was God's true Church before he took it. Therefore it was not absolutely necessary to the being of a Church, tho very good to the wellbeing of a Church: And in all the Churches of the New Testament, we read nothing of such: But before I leave this Head, I desire, that the Complainers would free themselves from the Breach of Covenant, which I alledge they are guilty of. First, By their disowning of Presbyterian Government, by Kirk-Sessions, Presbyteries, Synods and General Assemblies; all which, they disown, except Kirk-Sessions, and in so far they are breakers of the Covenant, in the first and principal Part of it, which is the Religious. 2dly, By their Schism and groundless separation from the Worship and Ordinances of this Church, which they are Sworn against in the Covenants, as well as against Prelacy. 3dly, By not owning the King; 1st, by their being against an Oath of Allegiance to him. 2dly, By speaking Diminutively of his Succession, as you'll see in their Grievance 30th. 3dly, By their vending a Book entituled, the *Protestors Vindicated*, where K. George is called only King *de facto*, like the *Heathen Emperors*, in Christ's & the Apostles Days. But was not K. Charles the 1st, Episcopal in his Judge-

ment, and bound to Maintain Prelacy by his Coronation Oath? yea, was in Arms to overturn Presbytry, and restore Abjured Prelacy? yet, notwithstanding our *Westminster* Divines, makes it one of the Clauses in their solemn League and Covenant, to defend the King's Person and Authority; and all the Covenanting Ministers in this Church, and in *England*, betwixt the 38 & 49, owned K. *Charles* the 1<sup>st</sup> for their King, as they say in their Remonstrance to him 1645, *That he was guilty of shedding of the Blood, of many Thousands of his best Subjects, he permitted the Mass, and other Idolatries, both in his own Family, and in his Dominions, and Authorized, by the Book of Sports, the Profanation of the Lords Day, and did not punish Scandals, and much Profanation in, and about his Court; yea, notwithstanding, that the King at the Isle of Wight, Declared, that he thought himself obliged in Conscience, by his Coronation Oath, to Maintain Archbishops, Bishops, &c.* I say, notwithstanding of all this, they owned him for their King, to his dying Day: Now seeing, they own, that the Covenants are binding, as well as we, why should they not own K. *George*? seeing the Covenanters owned K. *Charles* the 1<sup>st</sup>, as above, and not as King *de facto*, &c. And they who suffered after the Restoration of K. *Charles* the 2<sup>d</sup>, when he had broken the Covenant most scandalously, by turning out of Presbytry, which he had Sworn unto, and restoring Prelacy, which he had Abjured himself, did they not own him to be their King? such as Mr. *Gutbrie* and others, who did it upon the very Scaffolds, as is clear from *Naphtali*. After all which, I desire, that Mr. *Hepburn* and his Party, may clear themselves from the breach of Covenants, in these three Articles, or at least shew wherein they keep the Covenant in these three, as we do.

*Griev.* XIII. That in the Causes of National Fasts, there has not been so full an Enumeration of the Lands Sins, as was both necessary and pleaded for, by many of the Ministers themselves; many sinful Administrations of the Church and State, not being so expressly mentioned, as they should have been.

*Ans.* Such general Accusations suit not Gospel Charity. How can they so accuse Ministers, when they hear none of them? It is well known, that there has been very particular Enumerations of the sins of the Land, and that both as to former and present Times, and tho' each particular be not mentioned, yet they are comprehended under the Heads mentioned. And it is the work of Ministers, in their particular Congregations, to be yet more particular, as it may be most edifying, and as their Peoples Case requireth; And dare you say, *They have been all unfaithful in this?* If they should say it, I believe our Hearers, will do us so much Justice, as to testify the contrary. 2<sup>dly</sup>, I believe, upon perusal of these Fasts, appointed by this Church, in Assemblies 1690, 1700, 1701, 1704, 1706, 1709 and 1711. You'll find, they have been pretty full; but the thing they

quarrel,



quarrel, is, because we do not bring in controverted Points, as Causes of our Fasts, which we own, we do not, yea, that we will not; And that for the Reasons above in my Answers to Grievances 1<sup>st</sup>, 2<sup>d</sup>, 3<sup>d</sup> & 4<sup>th</sup>, about those disputable Things. Again, I desire, that the Fasts which was appointed, betwixt the 38 & 49, may be compared with those since the Revolution: And I believe, as to the sins of former and present Times then, they will be found far more defective than ours, since the Revolution. Why then, such a Noise about the Causes of our Fasts? But for further answer, I refer you to my Answer to Grievance 4<sup>th</sup>.

*Griev. XIV.* That good Acts of former Assemblies anent Licensing and Ordaining of Intrants into the Ministry, in most places, have not been observed, in a due manner. There being many in these latter Times admitted to the Ministry, who are not Qualified, according to the word of God, and the foresaid Acts. And in particular they quarrel us, that our Intrants Subscribe not the Covenant, according to Act of Assembly 43<sup>d</sup>, ordaining the same.

*Ans.* What a gross untruth this is, and what an unjust reflection it is upon the Church of Scotland, you will see from my following Answer *first*, in *Ass. 94*, *Act 10<sup>th</sup>*, *Page 11<sup>th</sup>*. Anent Probationers. The General Assembly of this Church appoints, that no Presbytry shall admit any Person to Trial, in order to Preaching, but such as are of sound Principles, and of a Sober, Grave, Prudent and Pious Behaviour, and of whom they have ground to conceive good hopes, that they shall be useful, and edifying in the Church; and for this end, it is hereby appointed, that such Persons shall produce before the Presbyteries, who admits them to Trial, sufficient Testimonials from the Ministers of the Parishes where they Lived, and from the Presbyteries, in whose bounds they Reside: And also, from the Professors of Divinity, where they may have attended the Profession for some time, and if the saids Persons come from a place, where there is no Presbytry as yet Constituted, according to the legal Establishment, they shall produce Testificats, from the next adjacent Presbytry, who are to inform themselves concerning their Principles & Behaviour, and Testifie of them accordingly. And Sick like, the General Assembly, hereby appoints, That when such Persons are Licenced to be Probationers, they shall oblige themselves to Preach only within the bounds, or by the Direction of the Presbytry, that did License them, and they shall also by Subscription and promise, engage themselves, that they shall be subject to the Presbytry, that did License them, or to any Church Judiciary; where, in providence they shall have their Abode, for shorter or longer time; And that they shall follow no divisive Course, and these their Engagements, shall be insert in the body of their Licence: And the General Assembly appoints, That when they are removing from that Pres-

Presbytry, that did License them, they shall carry with them an Extract of their Licence, and a Testimonial from the Presbytry of their Carriage, which they are to present to the Presbytry, to which they come, or at least to some Minister therein, before they Preach within that Bounds, which Minister is not to employ them, except in his own Pulpit, until he give notice thereof to the Presbytry at their next Meeting, and have their allowance.

As also, it is hereby appointed that the said Presbytry, to which the said Probationer so comes, shall require the same Subjection & orderly Carriage from the said Probationers, during their abode in the said Bounds, to which they were engaged by the Presbytry, by which they were Licensed, and if they go to any Place, where a Presbytry is not yet Constitute according to the legal Establishment, they shall be oblig'd, before they Preach in that Bounds to make their Address, to the next adjacent and legally erected Presbytry, to whom they shall be Subject, and by whom they shall be directed as aforesaid: And in Case the said Probationers shall maleverse in Doctrine or Conversation, they shall be countable to, and censureable by the foresaid respective Judicatories, as they shall see Cause: and if the saids Probationers refuse Subjection, or prove Contumacious to such Censure, whether of Reproof, Suspending of the Exercise of their Licence, or of recalling the said Licence, Intimation shall be made thereof by the said Judicatorie to the Neighbouring Judicatories, or where they shall understand the said Probationers are; that so none may Employ them to Preach, nor their after Irregularities be imputed to the Presbyteries that did License them, or where they afterwards had their abode: Where I observe, *First*, That the thing that is choaking to Mr. Hepburn &c. in this Act, is that they are to engage to follow no divisive Courses, and this their engagement is to be insert in the body of their Licence. *2dly*. That when they are to Remove from that Presbytry which did License them, then they are to carry alongst with them an extract of their Licence, with a Testimonial from the Presbytry of their Carriage, which they are present to the Presbytry to which they come, before they can be allowed to Preach in their Bounds.

But let them be never so much displeased at these, they are but conform to our Acts betwixt the 1638 and 1649, as also conform to the *French Discipline*, as is to be seen in Mr. *Larocque* in his *Conformity of the Ecclesiastical Discipline of the Reformed Churches of France*, with that of the Primitive Christians, where *Ch. 1st. Article 24*. It's said 'Ministers shall not be Vagabonds, and shall not have Liberty of their own free Authority to intrude themselves where they please. Again Mr. *Larocque* tells us in *Article, 25*. of that same *Chap*. That the Minister of one Church cannot



cannot Preach in another, without first obtaining leave of the Minister of it, unless in Case of his absence, in which Case, it must be the Consistory that gives him leave. And in *Article, 26.* the Minister who shall intrude himself, altho' he were approved by the People, is not to be approved by the Neighbour Ministers or others; But notice must be given of it to the Colloque or Provincial Synod. All which I Recommend to the serious Consideration of Mr. *Hepburn* and his Associates. And I wish heartily that he with them, would seriously peruse *Larocque* about Schism and Division, with *Quick's Synodicon* upon the same Subject. Again, the General Assembly in 1705, *Page, 24.* Do by thir unanimous Vote, most seriously recommend it, to the several Presbyteries of this Church, to keep a watchful Eye upon all Students of *Theology*, & to be careful that none be Licensed to Preach, or admitted to Churches, but such as shall give evidence of their *Orthodoxy*, by signing the Confession of Faith, approved by former General Assemblies of this Church, and ratified by Law, as the Confession of their Faith, of their good Affection to the Government of Church and State, of their peaceable Principles and Disposition, by engaging to observe good Order in Conjunction with, and in due Subjection to, the Judicatories of this Church, & of their Literature, by abiding a strict Trial, and shall own the Presbyterian Government of this Church, to be agreeable to, and founded upon the Word of God, and promise never directly, nor indirectly, the Prejudice, nor Subversion thereof, conform to former Acts of Assembly thereanent. Again in *Ass. 1708*, the General Assembly transmits it as an Overture to the several Presbyteries, That before any Presbytry Receive any upon Trials, in order to his being Licensed, they appoint three or four of their Number to converse privately with him, and to take Trial of his Knowledge, in Divinity, and particularly in the Modern Controversies, and what Sense and Impression of Religion he has upon his own Soul, and that they make Report of their Diligence herein before the Presbytry admit them to the Probationary Trials; and below they add, if Difference arise about his insufficiency, the Assembly transmits this as an Overture, that in this Case, the Presbytry shall refer the whole Affair to the Respective Synods; and the Synods shall appoint some of their Number to examine *Coram* the intrant, whose Abilities, and fitness are thus questioned, and give Directions to the Presbyteries, as they shall see cause. Again in *Ass. 1711*, Act 10, *Page, 26*, anent Probationers, it's said none are to be admitted to Trials in order to be Licensed, but such as has attended the Profession of Divinity, for six Years, or have closely followed the Study of Divinity, & the Languages for that Space, at least, after they have passed the Course of Philosophy at the Colledge, in case their circumstances did not allow them

to attend the Profession much of that Time, But this shall not extend to Students, having the *Irish Language*; providing that, before any Presbytry Licence such Students within the said six Years they first consult the General Assembly, or Commission thereof, in the Matter: And further, The General Assembly does Appoint and Ordain, that none be Licensed in any Presbytry, except they have resided therein for the space of six Years, or do produce sufficient Testimonials from the Presbytry, in whose Bounds they have last, or for the most part, resided, bearing expressly, That it is the desire of these Presbyteries, that these Students should be enter'd upon Trials: And such Students, as come from Abroad, shall produce satisfying Testimonials from the Professors under whom they Studied, &c. And the General Assembly does also appoint, and ordain, that the above space of six Years being expired, and Testimonials produced in manner foresaid, The Presbytry, which is to take the Trial of these Students, shall before they enter them upon Trials, in order to be Licensed, write Letters to all the other Presbyteries within the Synod, acquainting them with their design, & at the next meeting of the Synod, They shall also acquaint the Synod thereof, and obtain their special advice and Judgment in the particular; and below, they are to be examined in private, by three or four of the Presbytry, before they be admitted to Trials; and particularly they are to examine him about the Sense and Impression of Religion he has upon his Soul, &c. And in Page, 18, you'll find eight Questions to be put to all Probationers before they be Licensed; and in Page, 19, in the same Act, you'll find what Questions are to be put to them, at their Ordination, two of which in particular are, 4to, Are you perswaded, that the Presbyterian Government and Discipline of this Church are founded upon the Word of God, and agreeable thereto? (6to. Are not zeal for the Honour of God, Love to Jesus Christ, and desire of Saving Souls your great Motives, and chief inducements to enter into the function of the holy Ministry, and not worldly Designs and Interests? and in Page, 20, in the same Act, you have the Formula to be Subscrib'd by all such, as shall pass Trials, in order to be Licens'd, and that shall be Ordain'd Ministers, or Admitted to Parishes. Which is as Follows.

*I A. B. Do hereby declare, that I do sincerely own, and believe the whole Doctrine contain'd in the Confession of Faith, approv'd by the General Assemblies of this National Church, and ratified by Law, in the Year 1690. And frequently confirm'd by diverse Acts of Parliament since that Time, to be the Truths of God, and I do own the same, as the Confession of my Faith. As likewise I do own the purity of Worship presently Authoriz'd and Practis'd in this Church, and also, the Presbyterian Government and Discipline, now so happily establish'd therein; which Worship, Doctrine and Church Government, I'm perswaded, are founded upon the Word of God, and agreeable thereto; and I promise*



wife that, through the Grace of God, I shall firmly and constantly adhere to the same, and to the utmost of my Power, shall in my station Assert, Maintain & Defend, the said Doctrine, Worship, Discipline and Government of this Church, by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies; and that I shall in my practice conform my self to the said Worship, and submit to the said Worship, Discipline and Government; and never endeavour, directly, nor indirectly, the Prejudice or Subversion of the same; and I promise that I shall follow no Divisive Course from the present Establishment of this Church; Renouncing all Doctrines, Tenets and Opinions whatsoever, contrary, or inconsistent with the said Doctrine, Worship, Discipline or Government of this Church.

This I think in some measure resembles, the Subscribing of the Covenant, at least, as to the Religious part of it. After the reading of all which Acts, I was astonish'd to find Mr. Hepburn and his People blame this Church for their Laxness in admitting Intrants into the Ministry. And I can say, that this Church may compare with any Church in the World, at any period of time, as to their Conduct in this Business, even the time betwixt, the 1638, and 1649, not excepted: And I pose Mr. Hepburn's Conscience, if his admitters to the Ministry were so particular towards him, as this Church is towards all who are to be Licens'd or Ordain'd. All that they have to quarrel on this head is, that our Probationers Subscribe not the Covenant when Licens'd. But I desire that Mr. Hepburn would let the world know, whether he did so, or not, when he was Licens'd or ordain'd; yea, if he did so much, as all our Probationers and Ministers must do, when Licens'd or Ordain'd, as you'll see from the formula above. And if he did not, *Quis tulerit Gracchos*, &c. And for what we did anent the Covenant, I refer not only to the formula above, but also to my answer to *Griev. 12th*. How then comes Mr. Hepburn, with others his Associates, thus to blame this Church, for the thing, for which all the Churches of Christ, through the World will commend them? I wish the Lord may forgive them, and let them see their horrid Sin, in this continuing to accuse the Church of Christ in this Nation so unjustly.

*Griev. XV.* It's also grieving to us, That true Piety and Holiness are not encouraged by many Ministers, but Carnal, yea, and openly Prophane Persons countenanced by them, and the truly Godly reproached and disregarded. And when godly Ministers Testified against what they judged wrong in the Church, they met with that entertainment of being declar'd to the World to be Erronious, Schismatical and Disorderly, and to be transported with indiscreet and blind Zeal, for which see the *Seasonable Admonition*, emitted Anno, 1698; And they add moreover, that Favour is shewed to the abjured Curates.

*Ans.* By their appropriating of that Title of the Godly unto themselves, it may be known, what they think of all others, who are not of their

Party. I must say, this smells too much of Arrogancy and Presumption: they learned this from the *Donatists* of Old; But tho' I should grant, that they are the Godly Party, yet it is strange, that this must support their Cause, be what it will, whatever Party amongst Godly Men they have gain'd to their side, it arises from their abusing the simplicity of good Men, and the small knowledge they have in such debates; yea, it is but a weak argument to commend a Cause, because of the number of good Men following it, as will appear from the Case of *Job's* three Godly Friends, being against him, and *Miriam & Aaron* being against *Moses*, yea, a Godly *David* may be for numbering of the People, while a graceless *Joab* may be against it: I thought of Old, it had been, *To the Law, and to the Testimony*, and I think it should be so yet. But alas! It seems, now to be otherways, For if a Person be of a Party, it is enough to Sanctifie their Cause. But I desire, that Mr. *Hepburn*, and his Party would not lay too much stress upon this, that they are the Godly Party. For I believe, upon narrow Scrutiny, there will be found as many Godly, upon the Churches side, and many more, than upon Mr. *Hepburn's*. yea twenty times more, &c. But now as to the Grievance, I answer, that whatever Minister he be, who encourages not true Piety and Holiness, but reproacheth and disregardeth Godly Men, and Countenanceth the openly Profane and Godless, he ought not to be a Minister, and deserves not to bear such a Character; And if there be any in this Church, who are thus guilty, we beseech them, to take Christ's way, by dealing with their Consciencies, and causing others to deal with them, if they cannot prevail themselves; and if neither can prevail, by giving an account of them to Church Judicatories, that they may be prosecuted, conform to the Rules of the Church, &c. But I must, take the liberty to tell them, that they are but too credulous, and but too ready to believe, whatever passes to Ministers detriment, true or false. For which, I pray God may forgive them, and tho' it were true, which they alledge, is it reasonable from particular facts, to accuse a whole Church, as they do? Moreover I must say, have not several Ministers been Deposed by this Church already for Scandals? And the Synod of *Drumfries*, has been as forward for Prosecuting of such, as other Synods in the Nation: And I'm sure, this Church has made many Acts against Scandals of all sorts, and in all Persons, as you'll hear afterwards, when I come to Grievance 26. And I must say, that the Church has good cause to take notice, where the danger is greatest, as I'm sure its just now: For Mr. *Hepburn* with his Associates, Mrs. *Gilchrist* and *Taylor*, two Deposed Ministers, with Mr. *Ruddoch*, *Daniel Hunter*, and Mr. *Gavin Mitchel*, three Students; all which are firing the whole Country, which is evident from their disorderly and Schismatical Practices, with the People's being transported by their indiscreet zeal, should not such consider, that Divisions



are really as Scandalous and hurtful to the Church, as either Scandal in Practice or Doctrine, as Mr. *Durham* upon Scandal tells us, in part 4<sup>th</sup>, Page 241. Where he gives also the Reasons of this his Opinion. And the Fathers esteem'd division, as, *maximum malum Ecclesie*, as the greatest evil, which can befall a Church. And the Church of *France* relented this so much, that a List of all Vagabond, and Vagrant, Deposed, or Schismatick Ministers, as they call'd them, was set down at the end of every Synod or Council, before the Moderator's Subscribing the Acts of Council, as is to be seen in *Quicks synodicon*. And as to that part of the Grievance concerning the Curates, I refer you to my Answer to Grievance 5<sup>th</sup>.

*Griev. XVI.* Many of the Elders admitted in this Church are utterly unworthy, some being guilty of the grossest steps of the late Times, Defections, as Test taking, &c. Others very ignorant, and notoriously Scandalous, such as, Drunkards, Swearers, neglecters of Family Worship, &c. And it is a Grievance, that no more endeavours are used to purge the Church of Ministers and Elders, not duely qualify'd.

*Ans.* There was never a Church since Christs daies, but there were some persons in it not so straight in their walk, as could be desired: And I believe Mr. *Heburn's* People cannot free themselves of such more than others, and if he has a mind I shall compare with him, this way, when he pleases. Yet 2<sup>dly</sup>, It's no fair to attack us thus in Generals; and until they condescend upon particulars, we will deny the fact, and accuse them of Calumny, till they make it appear. 3<sup>dly</sup>. I'm convinc'd, that when they delate such scandalous Ministers or Elders, The Church will not be wanting to prosecute them conform to the Acts of Assembly. Yea, 4<sup>bly</sup>. Has not the Assembly recomended it to Judicatories to take care of this business, and ordain'd, *That any Elders that are Scandalous or keep not Family Worship, be Deposed?* As is clear from *As. 1697. P. 10 & 11.* As for Scandalous Ministers, you'll hear of it afterwards. 5<sup>thly</sup>, I think, I may say, *That there are a set of as Honest and Judicious Elders, just now in the Church of Scotland, as ever was in it;* For which we have reason to bless God.

*Griev. XVII.* We conceive this Church very faulty, with respect to her Members, accounting the worst of Persons to be such, contrary to our Principles thereanent, which are, that none ought to be look'd upon as a Church Member, who is not of a competent knowledge of the Mysteries of the Gospel, and hath not a Conversation suitable thereto; and they essay to prove, that this Church does otherwise, by giving some instances, such as Persons most ignorant, and very Vicious, enjoying the Priviledge of Baptism to their Children; some such also are admitted to that distinguishing Ordinance of the Lords Supper.

*Ans.* We count no Man a Member of our Church, who either denies Christ,

Christ, or Professeth any other way to Salvation, than by Faith, which worketh by Love; for who doth not profess this Love in some Measure? *Simon Magnus*, tho' he had neither Faith, nor the Spirit of God, yet because he made Profession of Faith, was judg'd a Member of the visible Church; so also was *Ananias* and *Sapphira*, and the Multitude, which came to *John* to be Baptized, *Mat. 3d*, and the Church Visible is compared to a Draw net, which gathers that which must be cast away, as well as the good fish, which must be kept. It's compared also to a field, where Tares are Sown, as well as Wheat. And in my Opinion, a Man's professing Faith in Christ, and Obedience to him, gives him a Right to all the outward Priviledges of the Church; and without this, no Man has a Right unto any of them: But they alledge, That this Church thinks otherwise, because Persons most Ignorant, and very Vicious, enjoy the Priviledge of Baptism to their Children; But that this is a Gross Calumny is evident; For our Church admits none to present Children to be Baptized, but such who are of a competent Knowledge of the principles of Religion, free of publick Scandal, and profess their Faith in Christ, and obedience to him, and desire Baptism to their Children, This is the Principle of the Church of *Scotland*; and if any Act contrary hereto, they are to blame. And I desire, that particular Instances may be condescended upon, Otherwise it will be looked upon amongst the rest of their calumnies: And tho they should Condescend upon some, it is not an error in the Constitution, but only in the Administration, which may be helped. And we doubt not but Mr. *Hepburn* has Baptized some Children, whose Parents were under Scandal, as well as other Ministers; yea, I have heard it aver'd, that Mr. *Hepburn* has admitted Parents to present Children to him frequently, whom for Ignorance, other Ministers could not. Again they Instance as to some Scandal about Persons being admitted to the Lords Supper; indeed Mr. *Hepburn* cannot be accused of this, because he never received nor administrated that Sacrament these Twenty Years bygone and upwards: And for any thing I know, never all his lifetime: And I must say, that he is greatly to blame for his hindering the Administration, or Reception thereof in their Bounds, so far as in him lyes; for which he must answer GOD, and I'm sure all the Godly in the Nation, who from their Experience know the sweet of Communion enjoyed at such Occasions, will be astonished at this. And as to the Principles of this Church upon this head, they are very well known; for in the 11th Act of Assembly 1706 Page 12th, 'The General Assembly recommends it to the several Ministers within this Church, to take as strict Trial, as can be, of such as they admit to the LORD's Supper; especially before their first admission thereto; and they diligently instruct them, particularly as to the Covenant of Grace, and the Nature and end of this



this Ordinance, as a Seal thereof, and Charge upon their Consciences, the Obligations they ly under from their Baptismal Covenants; and seriously exhort them to renew the same: So that none are to be admitted unto the LORD's Table, but such who have a competent measure of Knowledge, and a blameless Life and Conversation. And I must say, that very good measures are taken, to prevent any bodies coming, who are not thus qualified, by their examining of them as to their Knowledge, then, by inquiring into their Lives and Conversations, and again by visiting of their Families; and Lastly, by fencing the Tables and debarring all these who are unworthy; so that if any come unqualified, it is not the Minister and Session their fault. Yea many Persons have been actually raised from the Table of the Lord upon this Account. And it is very well known, what pains this Church is at, to get this Business managed Right, there being always a fast Day before the Communion, to humble themselves before GOD; for their Sins and Provocations. Again they have generally two Sermons upon the *Saturday*, to prepare them for this great Work upon the Lords Day; and upon the *Sabbath* there is an Action Sermon preached by the Minister suitable to the Work of the Day. Besides a Sermon upon the *Sabbath* Night, with two Sermons upon *Munday*, shewing the Communicants their Duty after such a solemn Occasion. Now whether Mr. *Hepburn's* Practice, or ours, concerning the Sacrament of the LORD's Supper, be most conform to the Word of GOD, I leave it to all unbiassed People to Judge: you may Consult further concerning this Subject in my Answer to Grievance 23d.

*Griev. XVIII.* The sinful Associations this Land has been Guilty of, and is to this Day, which are so severely condemned in GOD's Word, and faithfully Witnessed against, by both learned and Godly Ministers, and others of the LORD's People, and punished by the LORD Remarkably; and yet Ministers approved of these Confederacies betwixt *Britain* and *Germany* and *Portugal*, &c. And Prayed for the same.

*Ans.* With all due deference to the Opinion of some worthy Divines, it is my Opinion, that there are different kinds of Testimonies to be given, such as sometimes against *Tyranny*, and then I think I may join with all who are for *Property* and *Liberty*, whether *Episcopals* or *Papists*, against those who would Tyrannize over us, and that for this particular end, to preserve our Properties and Liberties, and to keep a Ballance among Princes, and to give my Testimony against *Tyranny*, and if this had not been practised by Protestants joyning with the *French King* against the *Emperor*, at one Time, and Protestants joyning with the *French King* against the *Spaniards* in the *Netherlands*, at another Time; and of late, by Protestants joyning with the *Emperor*, *Portuguese*, and others, against the *French King*; the ballance of Power in *Europe* had been broke; Our Properties

Properties and Liberties precarious, and Tyranny established long ere now. And do not all of us know, that the *Cameronian* Regiment with Mr. *Shield's* never scrupled this, but cordially joined with the Confederates: yea and Mr. *Shield's* wrote in vindication hereof, against *Robert Hamilton*. Again the Testimony may be against the Turk, as at present, and so I have no scruple to join with the Emperor, Czar of *Muscovy*, the Pope and others, to preserve the Properties and Liberties of *Europe*, and to give my Testimony against *Mahumitanism*. Again the Testimony may be against *Pope'y*, and so I can join with Protestants, whither *Episcopals* or *Luthereans*, for the Preservation of the Protestant Interest, and to give my Testimony against *Anti-Christ*: And here I observe, That since the Reformation, Protestants made no scruple to enter into such Confederacies. Again the Testimony may be against *Episcopacy* and *Eraastianism*, and so I can join with *Independants* and other *Dissemblers* in *England*, to give my Testimony against such. And once for all, I would have you Observe, that when I say, I can join thus with *Independants*, *Luthereans* or *Papists*; I do not approve of the Principles wherein they differ from me, by my so joining, But only lets the World see, how far I can and ought to joyn with them, and wherein we are agree'd, notwithstanding that I differ as much from them in Principles as formerly, and after the same manner, I could joyn with all sorts of People who own the being of a *GOD*, against *Atheists* tho' their other Principles were never so far different from mine; and thus the Church of *England* and *Dissemblers* Wrote, and preached both against Popery, at, and about the Revolution, and both Preached those Sermons for the Reformation of Manners against Immorality, and both Wrote and preached against the *Socinians*; as is to be seen from their Sermons and Writings.

But before, I go further, allow me to propose one Question. Suppose I were living besides a *Papist*, an *Episcopal*, and a wicked Person of no Religion, and some Robbers were coming, to take away my Effects from me, and may be, my Life also, might not I in this Case, desire the help of my Neighbours tho' of another Principal from my self? Or tho' wicked, and ungodly Men: And if they did come, and would help me, should I take their help or not, to preserve my Life and Estate? I desire, Mr. *Hepburn* and all his Party to answer this; and I'm sure, if they do it in the Negative, all Mankind (except themselves) will be against them. And I take our Confederacies, to be of the same kind with this, only the one is more general than the other; indeed if the contrary Principal take, that we are to join with none in such Cases, but those who are of the same Principles with our selves, and so and so qualified, then a very weak People may subdue as many Kingdoms, as they can Invade; for there will be very few, either *Officers* or *Souldiers* to be found so qualified to oppose them, and what the consequence of such a Principle will be, let any thinking



thinking Person judge. The Law of Nature, and of self Preservation, will justify the necessary conjunction of Subjects in any Kingdom or Kingdoms, who are in common hazard, against any Invaders, of their *Properties* and *Liberties*, or *Principles*: And I desire, you would seriously lay to Heart, this one Consideration, that Christ never came to a People with his Gospel, to make that unlawful, which was lawful by the Light of Nature, before he came: For we find, that notwithstanding of the Christian Religion's taking, Christian Servants, by the Word of GOD, were tyed to their Idolatrous Masters, in all lawful Employments; and Christian Citizens, were bound to join with their fellow Citizens, for the common good of their City. And we find, the *Legio fulminatrix*, with many other Christians, in the Armies of *Pagan Emperors*. So that I find, that this Business of Confederacies, was no strange thing to the Primitive Times. For besides, what I have just now said, I find *Jovianus*, *Valentinianus*, & *Valence*, three Christians, and all afterwards Emperors: The two former being *Tribunes*, under *Julian* the *Apostate*, and the last one of *Julian's* own Guard. I find also, the Law of Nature, for self Preservation, taking place of ordinary positive Precepts enjoined by GOD, as appears by *David's* eating of the Shew Bread when he was hungry, which otherwise he ought not to have done, nor could have done, without sin: Why ought not we also, (granting it were otherwise unlawful) in such an extremity, to join in Association with those of a different Principle, and wanting such Qualifications? And there is one Argument *ex concessis*, which I shall adduce for fortifying this my Opinion; and that is, that during the debates about the *Duke's Engagement*, always the Case of an Invasion, or extremity was excepted, and for the avoiding of Ambiguities, in this very Business, instead of the Concrete *Malignants*, *Profane Men* &c. The abstract was put in thus, not complying with *Malignancy*, *Prophanity*, &c. Which convinces me, that the Arguers against the Engagement, designed no such thing, as the unlawfulness of such Confederacies as we plead for, being all defensive, in case of Invasions, and their Grounds being just; so that when I pray for the Confederates, it is, that God would make them Successful in that, against which the common Testimony is, and I do not pray for them as *Malignants*, *Papists*, *Episcopals*, &c. But as for Men standing up for Property and Liberty, against *Turks*, *Papists*, or any others, who would break the Ballance of Power in *Europe*; and this is but conform to the practice of the Christians, in the Primitive Times, who Prayed for *Emperors*, that GOD would would grant them a long Life, a peaceable Reign, a faithful Council, valiant Souldiers, and an obedient People; as *Textullian* tells us; yea, it is but conform to what the Apostle *Paul* tells us, *1 Tim. 2. chap. 1, 2, & 3. ver. I, exhort therefore, that first of all, Supplications & Prayers, Intercessions, and giving of Thanks, be made for all Men, for Kings, and for*

all that are in Authority, that we may live a quiet and peaceable Life, in all Honesty, for this is good and acceptable to GOD our Saviour. And Mr. Rutherford, in his Testimony to the Work of Reformation tells us, That the Scriptures of GOD, warrand us to pray for, and obey in the Lord, Princes and Magistrats, that are otherwise wicked, &c. Now did the Primitive Christians approve of Heathenism, Tyranny, or any of the Emperor's Vices, in all this Prayer? or did the Apostle Paul approve of the Heathenism, Tyranny, or any of all the Vices of those Emperours, whom he exhorts the Christians to Pray for? And I say the like, with respect to Mr. Rutherford, who gave this Testimony, when K. Ch. 2d. had turned from Presbytry, which he had Sworn to, and established Prelacy, which he had Sworn against. I thought to have discoursed further upon this Head; and in particular, upon the Scriptures adduced against such Confederates: But finding myself, happily prevented by a Pious and Judicious Author, in his Answer to that Malicious Book, entituled, *Protestors Vindicated*, which within little time will be Printed, where the Reader will see all this Business, set in a clear Light, I shall supersede.

*Griev. XIX.* That the Civil Magistrate hath very frequently, since the Revolution taken upon him, to appoint Dyets and Causes of publick Fasts and Thanksgivings, which is surely an encroachment upon the Churches Power and Priviledges, when in a constitute Condition, and this encroachment is submitted unto, by the present Church, as is clear from their making an Act in the *As. 1710*, allowing the same.

*Ans.* I find in the Word of God, Fasts appointed by the civil Magistrate, as by the King of Nineveh, *Jonah*, 3 chap. 5, 6 & 7 verses, where the King with his Nobles appoints the Time when they were to Fast, with the Causes thereof, and why a Heathen King with his Nobles, may thus appoint a Fast, and a Christian King not, I cannot understand. I find also *Jehoshaphat*, appointing a Fast, 2 *Chro.* 20 chap. 1, 2, 3 & 4, verses, and *Hezekiah*, appointed another 2 *Chro.* 29 ch. 5, ver. compared with the 15; now it cannot be made appear, that these Kings were Prophets, as some alledge; and suppose they were, how prove you that in the Instances given they acted as such? I'm of the Opinion that the Instance of the King of Nineveh, proves the contrary. Again in *Calderwood's History*, Page, 443, upon the 5th. Day of August, 1600. John Ruthven Earl of Gowrie & his Brother Mr. Alexander, being slain in the Earls own Lodgings, at Perth for a Conspiracy alleged to be attempted against the King, & the Ministers of Edinburgh being desired by the Council, the Day following, to go to the Kirk and Praise God for the King's miraculous deliverance from a vile Treason, they answered they were not certain as yet of the Treason, But would say in the general, that he was delivered from a great Danger, where Mr. Bruce with the other Ministers quarraled

not



not the Councils appointing Thanks to be given, but only doubted of the Cause, for which they were to thank God; and Page, 444. *ejusdem*, upon the 12th. day of August, The Ministers of Edinburgh were charged by a Macer to compear before the King and Council. And the King demanded of Mr. Bruce, why he with the rest of his Ministers disobeyed Him and His Council, and would not Praise God for his Deliverance in general, as they did upon the Sabbath immediately following? But could non condescend in particular to qualifie what danger it was: You'll see, also a Fast appointed by K. Charles the first to be kept for Fourteen Days before the Assembly which sat at Glasgow, 1638, and the Causes were named by the King and this Fast, with the Causes thereof, was proclaim'd at the Mercat Cross of Edinburgh with sound of Trumpet, and Mr. David Dickson preaching before the General Assembly, Anno, 1638, had these words, that the Magistrate might appoint a Fast or Thanksgiving, who ever deny'd it; & if any Teach otherwise, they teach contrair to the Word of God, which setteth forth good *Jehoshaphat* for our example & warrand in this, & tells us afterwards, that which the Church of Scotland always oppos'd, and particularly at that Time. Anno, 1638, was the King's sole Power to appoint Fasts. There was a Clause also in the Act of Pacification, that there shoul be a Solemn and Publick Day of Thanksgiving for the Peace between the two Kingdoms. As also a Thanksgiving for the Victory at Edgehill, with a Fast appointed by the Parliament, before the conclusion of the self-denying Ordinance: All which were punctually observed, tho' appointed by the Civil Magistrat. Yea, Anno, 1647, a Fast is appointed to be observed by both Houses of Parliament, upon the tenth Day of March, as you'll see in the answers of the Commissioners of the Kingdom of Scotland to both Houses, upon the new Propositions of Peace.

Again in an Apology for the oppressed and Persecuted Ministers and Professors of the Presbyterian Reformed Religion in the Church of Scotland, emitted in defence of them, and the Cause for which they Suffered, Printed 1677, in Page, 169. Where speaking of the Indictment of days of Solemn Humiliation or Thanksgiving. They say, *we reckon it among the common Duties of Religion, that every Christian is bound to in his station by the Command of God to observe, and according to the extent of his Power, to see them observed by others under them, when the Dispensations of Judgment & Mercy calls them to these, as is clear from the Precepts and examples we have in the Word: So that all Christians, in their several capacities. Officers, Powers and Extents of the same, have the Power of Indicting and keeping of such Times and Days, as Masters of Families, Pastors of Congregations, or in their Associations, and Magistrats; from this it will not fellow, say they, That Magistrats, Masters of Families &c. Their Indicting of such days for divine Exercise, is an act of Church Power altho' it be such in the Officers of the*

*Church, and as it comes from them, no more than others Rebuking, Exhorting &c. is an Act of Church Authority and Power, altho' it be so in the Officers of this Church:* So seeing that it was the Opinion of these worthy Ministers, who lived betwixt the 38 and 49, That Fast Days or Days of Thanksgiving ought to be kept, when appointed by the Civil Magistrate, and seeing it also was the Opinion of those worthy Ministers & others, who were under Persecution after *Pentland*, that such ought to be kept, whether they be appointed by the Magistrat, or the Church, considering also the instances about this Subject, which I have adduced from Scripture, with that instance about *Gowrie's* Conspiracy, It may be no Wonder to any, why this National Church made such an Act in their National Assembly 1710, *Enjoyning all the Ministers and Members of this Church Religiously to observe all Fasts and Thanksgivings which may be appointed by Church or State for just and necessary Causes:* Moreover, when God in his Providence is calling us to fasting, or Thanksgiving by several Particulars, whereof the Magistrat has better occasion to be informed than the Church can pretend to, as the Business of an Invasion, or a Plague, the hazard of the Protestant Religion, or of our Properties and Liberties, &c. The Reason of which is obvious; He having His Residents in all the Courts of *Europe*; and frequent intelligence from them as well as from all the Corners of His own Dominions, Is it then any fault in the Magistrat, when thus certainly informed to appoint all his Subjects to meet upon such a Day in their particular Congregations and by the Ministers their Mouth, to lay their hazard before God, and pray for the Pardon of their Sins, which has occasioned Gods threatening them with such Judgments, and for the removal of the same. Now this is the whole of the matter, and pray, what is it that they can quarrel in it? Indeed, if the Ministers saw these Judgments, or the like coming upon them, and appointed a day of Fasting for the removal thereof; and the Magistrat after application to him, by the Church for his concurrence therewith, would not allow them to keep such appointments; then there would be ground of Complaint: But I do not see the Magistrat discharging Family Fasting, Congregational Fasting, Synodical Fasting, or Fasts appointed by the General Assembly. Yea, the General Assembly has ordered Synods to appoint Fasts and Thanksgivings, & to draw up the Causes thereof, & was never quarraled by the Civil Magistrate for so doing: Yea, I have known the Commission of the Church, and in particular, in the very Time of the *Union* Parliament, appoint a Fast with the Causes thereof, & the Parliament then sitting never quarraled them for so doing. Moreover publick Fasts and Thanksgivings carrying in consequence alongst with them, so many Things which are of civil Concern, as the ceasing of Mercates, Plowing and other publick Works, with the annexing a Penal-



ty upon the Contraveeners, all which give a just Claim to the Magistrates indicting thereof. Moreover, the Assembly gave always this Instruction to their Commission, to Correspond with the State anent days of publick Fasting and Thanksgiving, as you'll see from the Acts of the Assembly; and accordingly for ordinary they did so: And pray! What does the civil Magistrat in this business, but what God in his Providence is calling us unto? So that I think there should be no Debate here whether the Church or State do it, providing the Causes be Solid. And here I observe, that there is no such weight in that distinction of the broken and settled state of the Church in this Business, as they would have us believe, as is clear from the abovesaid Instances.

*Griv. XX.* A Body of Ministers in Name of this Church, having no Power to that Effect, took upon them to condemn the Assembly 1692, because of their Protesting, against the Dissolution of the same, by the Earl of *Lothian*, The Kings Commissioner, and the subsequent Assemblies, not calling them to Account, for the said Fact, is judged the Deed of the whole; yea, they Wrote to the King's Majesty, not long after, an Apology tacitely condemning, what any did or said, in opposition to the said incroachment, &c.

*Ans.* As to that part of the Grievance concerning the Convocating of Assemblies, I have discoursed fully to it already upon the Grievance 11th, And as for some Ministers condemning the Assembly 1692. Because of their Protesting against the Dissolution of the same, and that by their Writing an Apology to the King, upon the Account thereof: I Answer 1mo. That it was not a Body of Ministers who did so. 2do, you ought to be well informed before you alledge such things, for what if the Letter bears no such things as you say? Tea, 3tio, It is certainly informed, That the Ministers did not refile in the least, from the Protest that was then made, by the Assembly. All they Wrote, being only in reference to the tumultuary Carriage of some intreating, That His Majesty would impute that to the surprize they were in, through the sudden dissolution of the Assembly. But does not in the least say any thing, that could import their resiling from, or contradicting the said Testimony. And as to that part of the Grievance, concerning their not sitting when they were discharged: I'm astonished to find you citeing the Assembly 1605, as being contrary to this Practice, for I can appeal to *Calderwood* whom they cite Page 493 and 49, for the quite contrary: For upon the Laird of *Lawristoun's* presenting of the secret Councils Letter to the Ministers there Conveen'd and upon reading thereof, and finding, that it dissolv'd that present Assembly, They complied therewith, and only craved of the Kings Commissioner, that he might indict a new Day, which he would not grant upon any Terms, so they continued the treat-

ing of the Affairs pertaining to the said Assembly to the last *Tuesday* of *September* following, and to dissolve for the present, according to the desire of the Letter forsaide. Now if Mr. *Hepburn*, or his Party please, I'm willing to insist further upon this Assembly, by Comparing the Assembly, 90, with it, tho I think it will be to their Advantage to let it alone.

*Griev. XXI.* That the Day nominate by the foresaid Assembly was not kept, but disserted, is accounted a giving up to the Hands of the Civil Magistrate, the Power of calling and dissolving Assemblies. And it is well known, that the Assembly 1692. Did appoint the next Assembly to sit at *Edinburgh*, in *August* ensuing: Yet it sate not then but was prorogued by the King till *December*, and after it was delayed till *March*.

*Ans.* There was a considerable Number of Ministers who were Commissioners from the several Presbyteries of the Nation, who met that Day, and went to the Church door, but not finding Access took Instruments, that they were there present to meet about the Affairs of the Church, and afterwards they went to another Place, where they constituted themselves, and drew up their Grievances on that Head, and put them into the Hand of Secretary *Johnston*, who afterwards represented them to the King, who after that, never dissolv'd nor adjourned the Assembly again. And I desire to know of Mr. *Hepburn* what the Assembly could do more? And if they did not as much, if not more than the Assembly did at *Aberdeen* in the like Case, *Anno* 1605? As to their not sitting at the Time, to which the Assembly was adjourned by the Moderator, in Name of the Assembly, was this any worse, than what was done by the Assembly 39? Which was to sit upon the third *Wednesday* of *July* 39. Which was the Time, the Moderator in the Assembly 1638 indicted; and yet they sat not till the 12th or 17th Day of *August* 39, which was the Time appointed by the King, and in *Calderwood's History* Page 459, There was a General Assembly appointed to be holden at *St. Andrew's*, the last *Tuesday* of *July*, But was prorogued by the King till the tenth of *November*. And accordingly the Assembly met at the Chapel Royal, at *Holy-Rood-house* upon the tenth of *November* 1602. After the Reading of which should not Mr. *Hepburn* and his Party Blush at their so unjustly accusing this Church?

*Griev. XXII.* That the Generality of the Ministers of this Church, have once and again taken the Oaths of Allegiance and Assurance, which being considered in their Complex nature, to the Acts of Parliament relative thereto, and with respect to our present Circumstances, We humbly Judge, to have a tendency to Establish practical *Erastianism*, if they be not in themselves directly *Erastian*.

*Ans.*



*Ans.* I know Mr. *Hepburn* says, that this is a putting the Cape-stone upon the Defections, But if our King be obliged by his Coronation Oath, to Rule and defend us, according to the established Lawes of the Nation: Is it not then Reasonable, that we should swear Allegiance to him? And if all in publick Office take it, why should Ministers be exeemed? Seeing they are to enjoy the Protection of the Civil Government as well as Others, and seeing they have more influence upon the People than others, It is but reasonable that the King should be assured of their Allegiance, as well as of others. And as it is said in the seasonable Admonition, what if there were some things at that Time, which made it necessary to be imposed, and even upon Ministers as well as others? And in Particular, It being a time of war, It was made a Test to Distinguish betwixt Friends and Foes, and that which made it more necessary, was a competition betwixt two, as it was of old betwixt *Joash* and *Athaliah*. 2 Kings 11 Ch. and 4 v. where *Jehojada* imposed an Oath of Allegiance upon the *Levites*, as well as upon Others. And pray! what is the third Part of the Covenant concerning the Kings Interest, But an Oath of Allegiance, which was sworn by all the Covenanters, Ministers and People, tho King *Charles* the first was then King and *Episcopal* in his Judgment? as you heard above. And why may not an Oath of Allegiance be imposed also now upon the Ministers? And what if some, who were none of our best Friends, did suggest to the King, that if *Presbyterians* were tryed, they would not engage to Allegiance, more than some others? And the King and Parliament thinking fit to do so, the Ministers thought it their duty to let the World see the contrary. Again in the seasonable Admonition, we are told, that it is an absurd and ignorant, yea sinfull and ungodly Charge, to say, That Ministers in taking the Oath of Allegiance have changed their holding, and further adds, that it bewrayeth great uncharitableness, so to accuse the whole Ministers of this National Church; and those who will lose the peaceable exercise of their Ministry by refusing a lawfull Oath, may have little Peace in so doing. As to this Oath's being instead of all other Oaths, and so excludes the Covenant. I answer, that it is no small Grief to hear such things alledged by such Persons, seeing it is instead of the Oath of allegiance and supremacy, which was in the late Reigns, and this should rather commend, than condemn it to them. As to the Act of Assembly 48. Sess. 18. Which they mentioned, it has relation to new Oaths about Religion or Reformation, or for approving some Administrations in the State, which the Church did not approve; and especially negative Oaths and Bonds, which may any way Limit or restrain People in these Duties to which they were obliged by Covenant, whereas this Oath is of another Nature, relating only to our Civil Allegiance to our Sovereign, which neither obliges us to allow any

any thing unlawful, or limits us in our duty, either to God or Man, and Mr. Shield's tells us in his Church Communion, &c. P. 74. *That it would be no Heresy in Doctrine to assert, that Ministers may Swear lawful Allegiance to a lawful King.* The contrary, viz. *That Ministers should always be exempted from it,* says he, is *Popish Doctrine.* I'm convinced, that no Minister Swears it under that Reduplication, *as a Minister,* to be thereby further qualified for the Ministry; But they Swear it *as Subjects,* being required thereto by the civil Magistrate, to give this lawful Signification and Demonstration of their Loyalty, to their lawful Superior. And it was upon this Ground, that the Church did Protest in the Ass. 1692, upon their being dissolved by the Commissioner, whereby they evidenced, that they reckoned not themselves to hold their Right, *as Ministers,* of the civil Magistrate. And the civil Magistrate never challenged them for so doing, as going contrary to their Oath of Allegiance, by their making the said Protestation. And the Ministers of this Church, have fully declared their Dependence upon the Lord Jesus Christ; as, you'll see in particular, in my Answer to Griev. 9th, which I desire you may review. Here it is to be remarked, that the Ass. 1694, amongst the rest of their instructions to their Commission, did oblige them, *That neither this Commission, nor any other Judiciary of this Church, do censure any Minister whatsoever, for not having qualified himself, in the Terms of the Act of Parliament 1693, concerning the Oath of Allegiance, &c.*

Griev. XXIII. There is a sad laxness in many places, in admitting to the Solemn Ordinance of the Lords Supper, Persons grossly Scandalous, Drunkards, Sabbath-breakers, and many others unworthy, being allowed to partake of the same. Moreover Ruling Elders, get Tokens to distribute to whom they think meet; which course is plainly evasive of that narrow searching to, and Examination of Communicants, which should be made by the Dispensers, before Admission.

Ans. I told you before, that the Principles of this Church, upon this Head, are pretty well known; and I believe, none of the Reformed Churches, nor of this same Church, in her best Times bygone, can go before her, for her strictness, in admitting Members to the Lords Table; and as for our practice, in admitting People to the Lords Table, I refer you to my answer to Grievance 17th, which you may review: And as to the particulars you condescended upon, such as Drunkards, Sabbath-breakers, &c. Their being admitted, I desire you may condescend upon the particular Persons; Otherwise be look't upon as Slanderers: And that not only of a single Person, but of a whole Church. And I must say, *If an Elder be not accused, but out of the Mouth of two or three Witnesses* 1 Tim. 5. chap. 9. ver. Then, how cautious should you be, and how clear and full in your Probation, when you Tax a whole Church? Yea, I'm of the Opini-



on, that you should plead with your Mother your selves, and then make application to some of the Reformed Churches Abroad, that they may plead with her, before you go to such an extremity, as to Excommunicate her, which you do upon the Matter, by turning your Backs upon her, in her Worship, Doctrine, Discipline and Government, and calling her but a pretended Church, and her Judicatories, but pretended Judicatories. As to our Ruling Elders distributing of Tokens, our practice in this is. The Minister and Elders distribute them in the Session, to these of their own Congregation, and any that comes from other Congregations, to join in that holy Ordinance with them, they come cloathed with Testimonials from their own Ministers, which they must produce, before they can get a Token from the Minister or Elders in the Congregation, where they are to Communicate. And if there should be any Scandalous Persons, admitted to that holy Ordinance, it's not the fault of the Church, but of these particular Congregations, where they are admitted. And if you know any such, should you not take Christs way of dealing with such Ministers your selves, to bring them to Repentance, & amendment of that fault? And should you not speak to other Ministers, to use their endeavours with them? Seeing you have not been successful your selves, and if neither do, then you should complain of them to the Presbytry, but alas! That's not your way, but off hand, you propale their Crime to the World, upon bare Reports, without trying, whether they be guilty or not, and you need not think this an uncharitable thought; For, I can appeal to any unbyassed Persons, after their perusal of these Sheets; if you have not thrown a Multitude of unjust Aspersions upon this National Church, and the Members thereof, after the same manner; for which I pray heartily, that the Lord may forgive you, and help you, to carry more Prudently, and Neighbourly in Times coming. But granting it were true, which you alledge, does this pollute the Ordinance to other Communicants, as Mr. Hepburn alledges? Mr. Durham on Scandal, *part 2d. P. 137*, tells us, that many unworthy Person in the Church of *Corinth*, even such as were *Drunkards, &c. did Communicate*, and notwithstanding the Apostle presses Communicating upon others, and in *P. 129*, upon these words, *Let a Man examine himself, &c.* He says *When a Man hath in some security looked upon his own condition, and hath attained some suitableness to the Ordinances, as to his own private Case*, then saith the Apostle, *Let him eat*, without respecting the condition of others. Otherwise a Man having examined himself, yet could not eat, tho' his own disposition, were as it should be, if the case of others might hinder him in eating; and truly, after I have considered this instance of the *Corinthians* with that in *Mat. 22. ch. 11, & 12. ver. Where the King comes in to see the Guests, and quarrels none, but the Man wanting the wedding Garment, with Judas his eating of the Passover, or Sacrament in Christ's and the Disciples company.* And after I have read what Mr.

*Dunbame* says on the Commands, *Edition 3d. P. 93, 94, 95, & 96.* I wonder, how any who has read and considered these instances, can make a scruple to join with polluted Receivers; and I wish heartily, that the Lord would put it into Mr. *Hepburn's* Heart, to consider seriously upon the the above said Instances. In short, if wicked Men will thrust themselves to that holy Table, without Preparation: He that comes as he ought, shewing his dislike of this abuse, labouring by seasonable Exhortation, Reproof or Information: And in case, Authority does not reform the Abuses, if he mourn for it, and pray against it; How can this Man thus prepared, be said to approve of that wicked Man's sin?

*Griev. XXIV.* There are many things very grievous, with respect to the exercise of Discipline of this Church, as several gross Scandals not censured, such as, *Drunkenness, Cursing, Swearing, Sabbath-breaking, &c.* and even in some places, the sin of *Uncleanness* lightly passed over, especially in Persons of Quality. 2dly, Some Processes are let fall, without weighty reasons: As also, in some Judicatories, they are retarded some Years, through negligence. 3dly, Great severity exercised towards some Ministers, because of their opposition, to the present course of Defection's; Instances Mr. *Alexander Shields*, Mr. *Linnen* and Mr. *Boyd*, for witnessing against several things, which they judged wrong in the Church, and Mr. *John Hepburn* upon the like account, was greatly molested by tedious Processes before Presbyteries, Synods, and General Assemblies, and the Commissions thereof; and there, Suspended once and again, and thereafter Deposed; and all without just Grounds: As appears from their Reponing of him unto the Exercise of his Ministry, to the same place where he was before, without acknowledgment of guilt upon his part. 4thly, It's well known, that *Papists, Quakers, Arminians*, and others, Heretical and Erroneous Persons, are not in due manner taken course with, and afterwards, they add *Burignians*, and then add, *That the Prelatick Curates, those disorderly walkers, and truly Schismatical, are too far tolerate, to the great grief of the truly Godly.* 5thly, Many Scandalous practices of *Presbyterian* Ministers in some places, tho' flagrant and notour, little heeded, and when complain'd of, scroofed over with private Accomodations, the Scandal remaining nevertheless. 6thly, Some Ministers accused of several sad Scandals, some of them in the Judgement of several unbyassed Persons, sufficiently Proven, and deserving Deposition, yet only Censured with an Act of Transportability, or the laying down of their present Charge, and removed to other places, where they Preach to the prejudice of Soul's, and shame of this Church. 7thly, Many Ministers very remiss & negligent in their Ministerial Work, seldom Catechising, and Visiting their Flocks, and when done, little to Edification.

*Ans.* We have Order and Discipline in this Church, in conformity to the Word of God, in admission of Persons to Offices and Priviledges therein. We



own no other Rules, than the Institutions of Jesus Christ, and directions of the holy Apostles, with the constantly approved and received Constitutions of this Church consonant thereto. And we deny not, but we may fail in the application and Exercise of this Discipline, as the best of Men, in the best of Times, have done, and do aver, that there is need of much prudence in the Exercise thereof, in such a way as may most advance the Glory of God, with the good and Edification of the Church: some Offences are gross, and they may be known to some to be true yet possibly there is no convincing way of demonstrating the Truth thereof to others, and in that Case, says, Mr. *Durhame* on Scandal, part 2d. P. 57. 'It's more safe and edifying, to forbear publick mentioning of that Scandal, than to prosecute the same, seeing it may more irritate the Person, & weaken the Church her Authority than edify, and in the same page he says, that some Offences are gross, and may be made out by two or three Witnesses; yet are not immediately to be brought to publick, except upon the supposition of former obstinacy, and not satisfying of these two or three, which especially is to be considered, if the Persons Carriage be otherwise cleanly, This is Christ's express Rule, *Mat. 18.* Where the offending Brother is to be admonished, and if gained, there to sist: And to bring it immediately to publick, is not consistent with that love which we ought to have for one another. And in P. 62. he tells us, that as in bodily Diseases, the same Cure is not for the same Disease in all Constitutions and Seasons; so this Cure is not to be applyed equally to all Persons, nor to such as are in the same Offences, for that which would soon humble one, would crush another, and that which may be edifying to one, may be stumbling to another. And in P. 63, he says, that the same Offences, upon the Matter, are not equally, nor at all times, nor in all Persons, & it may be in all places in the same manner, to be pursued & followed; Because, That Manner, according to Circumstances, which is edifying to one, may be destructive to another, and so is not to be followed, because not for edification, according to 2. *Cor. 13. Ch. 10. v.* Hence we see, The Apostle *Paul* in some Cases censuring corrupt Men, as *Hymeneus* and *Alexander*, 1. *Tim. 1. 20.* Sometime again he threatens, and yet spares, tho' the Scandal in it self deserved Censure: As when he saith *Gal 5. 12. I would they were even cut off which trouble you*, & yet he doth it not, because he found the Churches Edification did so require: So also 2 *Cor. 10 Ch. and 6 v.* He says, *having a readiness to revenge all Disobedience when your Obedience is fulfilled*, which yet he thought not meet for the Time to do, least it should have irritated to more Disobedience, as you'll see in *Pag. 64.* and in *Pag. 199, Part 3d.* We see, says he, even the Apostles putting difference betwixt Persons and Scandals, according to their several Cases: For sometime they excommunicate, as in the in-

' stance of *Hymeneus* and *Philetus*, because their Errours were of themselves  
 ' Gross, destroying the Faith, and obstinately and blasphemously adhered  
 ' unto: Sometimes they only Instruct Doctrinally, as in the Case of the  
 ' *Corinthians*, and sometimes he threatens, but does not actually Sen-  
 ' tence, as he did the corrupt Teachers who deserved to be more severely  
 ' dealt with than others, yet he spares them, and not for any Connivance  
 ' at their Errour. From all which you see, that much is to be left to the  
 Prudence, and Conscienciousness of Church Officers in their managing of  
 Discipline, according to the Particular Circumstantiated Case, and with  
 all, the end of Discipline is to be regarded, such as the Vindicating of  
 the Honour of *Jesus Christ*, which suffereth in the Miscarriage of a Mem-  
 ber, the preserving of the Authority of his Ordinances, the Persons good,  
 and the good of the Church. I acknowledge there are sins amongst us  
 against the Lord our God, and that in many Things we offend all; for  
 we know but in part, and are all liable to many Temptations, Failings,  
 Ministers as well as People, and will not refuse to confess the Sins we  
 are truly guilty of: But can you say, that you are pure more than we?  
 And might there not be Recriminations against you? Were it for Edi-  
 fication: And were there no more, should not you consider what Mr. *Dur-*  
*ham* upon Scandal says, Part 4<sup>th</sup>, and Page 241? ' That Divisions are as  
 ' really Scandalous & hurtfull to the Church as other Scandals in Practice  
 ' or Doctrine are. And I wish heartily that you would seriously, and as in  
 the sight of God lay this to Heart. But to come come to Particulars, 1<sup>st</sup>,  
 you alledge, that there are several gross Scandals not censured such as  
 Drunkenness, &c. As above, altho' in some Cases the Sons of *Zerujah*  
 may be too strong for us, yet regular Endeavours are used to reach them  
 in an Ecclesiastical way, so far as the glory of God and the Edification of  
 the Church can allow: And if any Minister neglect so to do, he is Cen-  
 surable by the Acts of the Assembly, and it lyes on the Compleaners to  
 delate such, and prove what they alledge. 2<sup>dly</sup>, When endeavours are  
 used against Persons of the greatest eminency, and Probation faileth, the  
 Church is not to blame; and endeavours have been used this way, and  
 facts could not be proven, and yet perhaps they have been truly guilty.  
 Now I desire, to know if Mr. *Hepburn*, &c. Has done what was incumbent  
 upon them, by telling the Ministers of these particular Congregations,  
 and using other lawful means; if they did do their duty, such as  
 by complaining to Neighbouring Ministers, and desiring them to do what  
 was incumbent upon them, relative to such Matters: And if that fail'd,  
 by telling the Church: and if they have not done these things, then they  
 have not taken Christ's way. 2<sup>dly</sup>, They alledge, that some Processes are  
 let fall, &c. as above. *Ans.* As to the retarding of Processes, and let-  
 them fall, there are several things, which fall in now and then, which in-



evitably obliges Indicatives to retard or let them fall. But if any has been unduely let fall, we do not justify it, and you ought to follow these methods discoursed to, in my Answer to the preceeding instance, for there is no other remedy provided either in Scripture, Acts of Assembly, or by any of the Reformed Churches in such Cases. 3dly, You alledge, that great severity has been exercised towards some Ministers, &c. *Ans.* As to Mr. *Shield's*, Mr *Linning* and Mr. *Boyd*, The Act of Ass. 1690, may be Consulted about it. Moreover Mr. *Linning* in his Preface to Mr. *Shield's Church Communion inquired into*, tell us, 1mo, ' That any Condemnation ' of a larger Paper given in, was only by the Committee of Overtures, and ' not by the Assembly itself. 2do, That tho' the Assembly approved the ' Overture of the Committee, yet it was but in so far as to satisfy the As- ' sembly, that they thought it not prudence to consider all the particul- ' ars therein contained, for fear of Division amongst themselves, As to ' the Grievances contained in the larger Paper: but not that ever the As- ' sembly, did enter upon the consideration of the Paper it self; so as either ' to approve or condemn it, or any Article therein, for it was never read ' in open Assembly; and to say, they did condemn it, tho' they never ' heard it, would be an injurious Reflection upon that Assembly, and ' make them guilty of Couper Justice, and *Jedburgh* Law, as the Proverb is. So that you see, that Mr. *Linmen*, one of the Parties adduced, vindicates the Assembly from this unjust aspersion thrown upon her by Mr. *Hepburn* and his Party. As for the Severities, which they alledge to have been committed against Mr. *Hepburn*, I shall set down the Grounds of the Sentence against him, as they stand in the 7th Act of Ass. 1705. P. 12th, the Tenour whereof follows.

Sentence of Deposition against Mr. *John Hepburn*,

*Edinburgh*, 9th, *April*, 1705. Ante Merid. Sessi. 10.

**T**HE General Assembly took to their serious consideration, the Lybel raised at the Instance of Mr. *John Blair*, Agent for the Kirk, against Mr. *John Hepburn* Minister of the Gospel, before the Commission of the late General Assembly, and by them referred to this Assembly; His Confessions of the chief Articles thereof, contained in his Answers Subscribed with his hand, his Judicial Acknowledgments before the said Commission, all which were read before this Assembly; As also his Judicial Acknowledgments before this Assembly: And in particular, finding, That he asserted that Communicating with Persons Scandalous, made these that Communicat with them, guilty of unworthy Communicating, That he neither has Dispenced the Holy Sacrament of the Lords Supper to others, nor partaken thereof himself, for more than Sixteen Years, that both at *Galston*, *Fenwick*, *Loudoun* and *Calder*, which are all

planted Parishes, he has Preached without Warrant, or Invitation from the Ministers thereof: And has Baptised Children in some of them without Testimonials from the Minister or Elders; And has also Married Persons in these and other Places without orderly Proclamation, That he did intrude into the Parish of Balmaghie, after the late Minister thereof Mr. John M'millan was Deposed, and accused the Presbytry who Depos'd him, of Rashness and Precipitancy in their Sentence, and declared that he thought himself obliged to Testify against it, both by Word and Deed: And that he also owned, that in that same Place, he asserted, that the Church of Scotland had gone off the Foundation, And acknowledged also his Intrusion in Kirkconnel, and several other Vacant Parishes: And that he also owned, that as to the Substance, he said that the Ministers clapt Peoples heads, and prophaned the Sacrament, by giving it to Drunkards, Swearers, &c. And if they got not another Religion, they and their Religion would go to the bottomless Pit: He acknowledged, that he called the Oath of Allegiance to the Queens Majesty, as taken by Ministers, a Black Oath, and that it was the highest Act of Erastianism, & beyond other Encroachments and Compliances, since the Revolution: He confessed that he admitted a Man belonging to another Planted Congregation, to a publick profession of Repentance, and thereafter allowed him to hold up his Child in Baptism, and that without the Sentence or Concurrence of any Session, or other Judicatory, all which are contrary to his Ordination Engagements, to an orderly walk: and the General Assembly also finding that the said Mr. John has been guilty of a continued Tract of such Erroneous, Seditious and divisive Doctrines, and Schismatical Courses, and he obstinately continues therein, refusing to be reclaimed, notwithstanding the long Forbearance, the mild and gentle Methods, and great pains that have been used by this Church, in their former Assemblies and Commissions; In also much as he was in the Tear One Thousand Six Hundred Ninty four process'd, and was by the General Assembly Anno, 1696. found to deserve the highest Censures of the Church; And yet to manifest all tenderness to him, willingness to reclaim him, that Assembly made very condescending Offers to him, which he having slighted, he was Suspended, with Certification, that if he contraveen'd that Sentence, he should be Deposed: Then the General Assembly in the Tear 1699, upon his Application, and his Professing a regard to the Judicatories of this Church, his promising to confine his Ministry within the Parish of Orr, and to entertain a Correspondence with the Ministry of this Church, did take off that Sentence, and enjoyn'd him to an orderly walk, and to Subjection to the Judicatories of this Church; and to correspond with the Presbyteries of Drumfries and Kirkcudbright, with certification that not only new Disorders, but even the Grounds of former Processes should be led against him; All which Promises Mr. John Hepburn having broken, this Process was raised and pursued against him before the Commission of the late Assembly, who (after near a Twelve Months dependance, much forbearance and many condescending offers, made to him)

found



found the Lybel both relivant and proven, but yet delayed Sentence and renewed his Enjunctions, to an orderly walk, to try yet again the said Mr. John his Obedience and Subjection to the Judicatories of this Church; at length finding all to have no effect or influence upon him, did refer the whole Affair to this Assembly; The General Assembly considering all these things, and finding that the said Mr. John Hepburn continues Obstinate, and Self-willed, and being about to proceed to a final determination in this Affair, after serious and mature Deliberation, Parties were called in, to join in Prayer to God for Light and Direction, how to Judge in this so important and weighty a Matter, and Prayer being ended, and Parties removed, the General Assembly did by their Vote, Depose the said Mr. John Hepburn: Likeas, they hereby do in the Name of the Lord Jesus Christ the alone King and Head of the Church, and by virtue of the Power and Authority committed by Him to them, Actually Depose the said Mr. John Hepburn from the Office of the Holy Ministry, Prohibiting and Discharging him to Exercise the same, or any part thereof, in all time coming, under the Pain of the highest Censures of the Church; and appoints this Sentence to be publickly Intimate from the Pulpit of the New-Church of Edinburgh, the next Lords Day after the Forenoon Sermon, by the Minister that Preaches there, and afterwards with all convenient Diligence, in the Kirk of Orr, and in all the remanent Churches within the Bounds of the Synods of Glasgow, Galloway and Drumfries: And Ordains the Presbytry of Drumfries to declare the Kirk of Orr Vacant, so soon as they can; and appoints Extracts hereof to be sent to the several Presbyteries of these Bounds for that End: And recommends it to all the Brethren present in this Assembly, to intimate this Sentence of Deposition in their Respective Synods, and Parties being called in, this was Intimate to them.

Now let the World Judge whether they were grounds sufficient for his deposing, and whether there were severities used towards him, yea or not. I believe, whoever Answers the second part of *Humble-Pleadings*, will be so just to the Church of Scotland, as to let the World see, the injustice of Mr. Hepburn and his Party, in reflecting upon this Act Deposing Mr. Hepburn, without setting it down, that the World might have seen what were the grounds of the Church her procedure against him. And as for the Commissions Reponing of him again; I think they may be ashamed to speak of this, for all their Actings were approved by the Assembly, according to the 6th Act of Assembly 1706, with this Remark, *That there are such Irregularities in the Commissions Procedure, in taking the Sentence of Deposition off Mr. Hepburn, that the Assembly doth not approve the Commission, their taking off that Sentence.* As to Mr. Hepburn's not acknowledging of his guilt, I wonder how they can be so impudent as to deny it. Seeing the contrary is so Notour from his own Confession, in 2d part of *Humble-Pleadings*, P. 203, 229, 236, 237, 258, 259. And answer the 2d part

part who will, I'm sure they'l not overlook this great untruth, I wish they would not insist upon that, for I fear it will be found to be but a juggling with God and Man. And for my own part, I'm convinced, that any Man of common Ingenuity would think shame to make the defence, which he and his Party makes upon this Head. As to the Church her tolerating Curats, I refer you to my Answer, Grievance 5th. 4thly, They alledge, That *Papists, Quakers, Arminians, Burinians* and *Prelatick Curats*, are not taken course with in due manner, &c. *Ans.* As to *Papists*, see Acts of *Ass.* 1698, page 26, *Ass.* 1699, *Ass.* 1704, page 26, *Ass.* 1707 page 11th, where besides all other methods, the Names of *Popish Priests, Trafficking Papists*, and these who have sent their Children, to *Popish Colledges* and *Countries*, are to be given in to each Provincial Synod, and by them transmitted, 'As in the Act of Parliament, *Ch. 2d. Parl. 3d. chap. 1st.* Yea, 'the General Assembly applies to the Privy Council, for the vigorous Executions of the Laws against *Papists*, particularly, *Seminary Priests, Popish School-masters, and School-Mistresses, Governours, Pedagogues, & Popish Meetings*, and for seeing to the Training up of *Popish Youth* in the Protestant Religion: And you will find, that the Assembly appointed, Presbyteries, to send in Lists to the Clerks of Her Majesties Privy Council, conform to the Acts of Parliament, and Proclamation of Council thereanent, of all *Papists* within their Bounds, and that these Lists be particular as to their Names and Designations. With an account of such as intertains them, and where they Preach, and hear and say *Mafs.* And I'm convinc'd, if Mr. *Hepburn* had read the Act of *Ass.* 1707, page 11 & 12, anent *Papists*, with the rest above cited, he would not had the confidence, to have given in this as a Grievance: For all the World who reads them, will commend the Church for her Diligence in this Matter. Again as to the *Quakers*, The *Ass.* 1695, Act 10, page 9th, anent *Quakers*, for the Prevention of the growth of these abominable Heresies of the *Quakers*. 'Do recommend to all Provincial Synods, Presbyteries, Ministers & Kirk-sessions, to use all proper means for Reclaiming of them: And in case of Obstinacy, to proceed against them with the Censures of the Church, and especially against the Ring-leaders, that are Traffickers for seducing of others. As to the *Arminians*, Mr. *Law* at *Crimond* in the Synod of *Aberdeen*, was Deposed for this. And the Assembly quarreled the Commission for taking the Sentence of Deposition off Mr. *Grahame*, and ordered him to be taken notice of. As you'l see in Act of Assembly 1704, page 13, against the venting of any *Aminian* or *Socinian* error. As to *Burinianism*, Mr. *Garden* at *Aberdeen* was Deposed for these Tenets. As also Mr. *Allan* Minister at *Rothies* for the same. And if you will but Consult the Acts of *Ass.* 1701, p. 17, 1709, p. 20, & 1710, p. 11, you'l see how diligent this Church was for the suppressing of this error. Asal-



so, all other Errours as you'll see, From *Aff.* 1704, p. 13, & 1710, p. 16. After all which I can appeal, to the World, whether this Church only says, but does not, as they unreasonably alledge. *sibly*, they alledge many Scandalous Practices of *Presbyterian* Ministers little heeded, &c. *Ans.* Till you condescend upon instances, I can give no Answer: Only I can say so much, that several Ministers since the Revolution have been Deposed for Scandals; and when they condescend upon others, and makes good their Alledgiance, Diligence shall be used against them. And what if I should alledge, that there were as many Scandals, if not more, in the Ministers, betwixt the 1638 & 49, and yet no separation? And for Probation of this, you may Consult *Aff.* 46, p. 304, 305, 306, 307, concerning the *Enormities and Corruptions of the Ministry*, which are as follows.

*Enormities and Corruptions, observed to be in the Ministry.*

### ENORMITIES.

**T**HE first main Sin reaching both to our personal carriage & callings, we judge to be, not studying how to keep Communion and Fellowship with God in Christ, but walking in a natural way without imploying of Christ, or drawing virtue from Him, to enable us unto Sanctification, and preaching in Spirit and Power.

*In our LIVES.*

I. **M**UCH Fruitless conversing in Company, & complying with the Sins of all sorts, not behaving our selves as becomes the Men of GOD.

II. Great worldliness is to be found amongst us, minding and speaking most about the things of this Life, being busied about many things, but forgetting the main.

III. Slighting of Gods Worship in their Families, & therefore no cordial urging it upon others: yea, altogether a wanting of it in some, if it be Credible.

IV. Want of gravity in Carriage and Apparel, dissolutness in Hair, and shaking about the knees, lightness in the apparel of their Wives and Children.

V. Tippling and bearing Company in untimorous drinking in Taverns and Ale-Houses, or any where else, whereby the Ministry is made vile and contemptible.

VI. Discountenancing of the godly; speaking ill of them, because of some that are unanswerable to their Profession.

VII. The Sabbath not Sanctified after Sermons, which maketh People think that the Sabbath is ended with the Sermon.

VIII. There are also to be found amongst us, who use small and minced Oaths.

IX. Some so great strangers to Scripture, that except in their publick Ministry

Ministry, tho' they read Many Things, yet they are little conversant in the Scripture, and in Meditation thereof. A duty incumbent to all the People of GOD.

*In our CALLINGS.*

**I** CORRUPT entry into the Ministry in former times, and following the course of Defection, though forsaken, yet never seriously repented: as also present entring in to the Ministry, as to a way of living in the World; and not as to a Spiritual calling.

**II.** Helping in, and holding in of insufficient and suspected men, who favour the things of this Life, and keeping the door straiter on them whom God hath sealed; then upon these who have less evidence of the Power of Grace and Holiness.

**III.** Partiality in favouring, and speaking for the Scandalous, whether Ministers or other Persons, teaching them how to shift & delay censures.

**IV.** Silence in the publick cause, not labouring to cure the disaffection of People, not urging them to constancie and Patience in bearing of publick burdens, nor to forwardness in the publick Cause; whereby Malignants are multiplied: yea some are so gross herein, that even in publick Fasts little or nothing is to heard from them sounding this Way.

**V.** Some account it a point of Wisdom, to speak ambiguously: Some incline to justify the wicked cause, uttering words which favour of Disaffection: and all their complaining of the Times, is in such a way as may steal the Hearts of People from liking of good Instruments in this work and consequently from Gods Cause: yea some reading publick orders, are ready to speak against them in their private Conference.

**VI.** Idleness, either in seldom preaching, as once in the Lords Day, or in preparation for publick duties, not being given to reading and Meditation: others have but fits of pains, not like other Tradesmen continually at their work.

**VII.** Want of Zeal, and Love to the Conversion of Souls, not being weighted with the want of Success in reclaiming of Sinners, nor searching in themselves the Cause of not profiting, preaching *ex Officio*; not *ex Conscientia Officii*.

**VIII.** Self-Seeking in preaching, and a venting rather of their Wit and skill, then a shewing forth of the Wisdom and Power of God.

**IX.** Lifelesness in Preaching, not studying to be furnished by Christ with Power; and so the Ordinance of God reach not to the Conscience: And thereto belongeth the not applying of the Doctrine to the Auditory and Times.

**X.** The indiscreet caring of the indiscretion of Pious People & Ministers, whereby Godliness hath gotten a deep wound, and Prophanity hath lifted up the head, contrary to the wise and gracious order set forth in the General Assembly holden at *Edinburgb*, 1641.

**XI.** Little care to furnish our Army, either Abroad or at home with Ministers; One of our grievous sins and causes of our calamity.

**XII.**



XII. Last, it is to be feared that Ministers in secret are negligent to wrestle in Prayer, for a blessing to be poured out upon their labours, contenting themselves with their publick performances.

All that I have further to say here, is, that any judicious Reader may see, That the Ministers of these Times, betwixt the 1638 and 49, did not want their own failings and infirmities, more than the Ministers do now, yea, what if I should alledge, That the Church of the *Jews*, the Church of *Corinth*, the Church of *Galatia*, and the Seven Churches of *Asia*, had as many faults and failings in them, as the Church of *Scotland* has? notwithstanding of all the Noise and Clamour against her, and yet there was no separation from them. And first, as to the Church of the *Jews*, their Priests were ignorant, blind leaders of the Blind, Hirelings, vitious, profane and unholy; they were also Hypocritical, binding heavy Burdens upon others, but not touching them themselves, with the least of their Fingers: They made broad their Phylacteries, and all they did was to be seen of Men; yea, they were proud and ambitious, loving the uppermost Seats in the Synagogues; yea, they come to that with it, in end that their calling was also Corrupt; for whereas the high Priest was to continue during Life, there was one chosen every Year, and generally it was procured by Money again. Their People were openly profane, for at *Nazareth*, they were so evilly disposed, and so enraged against Christ, that they went about to throw him down the Hill, upon which the City stood, and Christ denounces a woe against *Chorazin* and *Beithsaida* for their impiety and Infidelity, notwithstanding of the great Works he had done amongst them: And he wept over *Jerusalem*, because they made havock of the Lords Prophets, and stoned them: And for their Affection to Christ, they preferred *Barabas* a Robber before him. Again, as for their Worship, it was filled with Superstitions, Ceremonies and Traditions, and these they preferred before the commands of God. The Temple also was profaned, and made a Den of Thieves. They Bought and Sold Oxen and Doves in it, and made it an Exchange for Money, *Mark 7. ch. & 8. v. Mat. 21. ch. & 12. v.* Yea, the high places, were not taken away in many of the Godly Kings of *Judah*, their time, notwithstanding of an expresse command to the contrary, and if you look to *1 Kin. 15. ch. & 14. v.* you'll find it was so in *Asa's* days, And in *2 Kin. 18. ch. 4. v.* you'll find, that unto *Hezekiah's* days, they burnt Incense unto the *Brazen Serpent*. Again, as to their Discipline, it was exceedingly Corrupt: For if any Man confessed Christ, he was cast out of the Synagogue, their Doctrine also was deprav'd, as you'll see from the Reformation Christ makes of it in his Sermon upon the Mount. Their Sacrifices also were corrupted, offering the Blind and the Lame, which were forbidden and hateful to God, *Mal. 1. ch. 8. v.* in a Word the same People that were called Gods peculiar People, and chosen Ones, he calls a Stiff-necked and Rebellious People, a sinful Nation, a

People laden with iniquity, a Seed of evil doers, Children that are Corrupters, &c. As you'll find in the 1st *ch.* of *Isay*. yet all joined in the external Service and Worship of God; And notwithstanding of all their Corruptions, yet we never read of any allowance to separate from them. Our Saviour did not leave them; For first, he was Circumcised amongst them, and so made a Member of their Church. 2dly, His Mother was purified, He presented, and an Offering given for him, as well as for other Children. 3dly, When he came to Age, and his Parents went up to the Feast of the Passover, he went with them. *Luke* the 2. *ch.* 41, 46. *verses*. Yea, he went up also unto the Feast of Tabernacles, *John* 7. *ch.* 10. v. and frequently to the Synagogues, before he entered his Ministry; *Luke* 4. *ch.* & 16. v. 4thly, He himself with his Disciples, observed the Feast of the Passover, *Mat.* 26. *ch.* 2. v. 5thly, He allowed his Disciples with the Multitude to observe, & do whatsoever the Scribes and Pharisees, who sat in *Moses* Seat had them, but after their Works, not to do, *Mat.* 23. *ch.* 1, 2, 3. v. So that he tolerated none to separate from the Jewish Church, either by his Doctrine, or Example; and when the sins of *Eli's* Sons, were very great, *Elkanah* and *Hannah*, with others of Gods People, came for ordinary to *Shiloh* 1 *Sam.* 1. *ch.* 3, 4. v. &c. And in *Jerusalem*, the Church was wonderfully corrupted, yet the faithful in it that mourned, and yet separated not, have Gods mark put upon them, for Preservation, *Ezek.* 9. *ch.* 4. v. And did not *Moses* and *Aaron* Sacrifice together with *Nadab* and *Abihu*, as *Abel* did with *Cain* of Old, *Gen.* 4. *ch.* 24. v. Yea, did not *Zacharias* and *Elizabeth*, old *Simeon* and *Anna* with *Joseph* and *Mary*, all attend the Jewish Ordinances, notwithstanding of the Corruptions thereof: And this did not stain *Zacharias's* Justice, for which he is so much commended; so that the Ordinances kept their own nature and use, to Gods People that came duly prepared, notwithstanding of the Corruptions therein. Again, as to the Church of *Corinth*, she judged corruptly of the Resurrection, 1 *Cor.* 15. *ch.* 12. v. and of Fornication, 1 *Cor.* 12. *ch.* 21. v. And there were unaccountable Divisions among them. 1 *Cor.* 1. *ch.* 10, 11, 12. v. Yea, Idolatry, 1 *Cor.* 10. *ch.* 14. v. Incest. 1 *Cor.* 5. *ch.* & 5. v. And some came drunk to the Sacrament, 1 *Cor.* 11. *ch.* 21. v. they held the Doctrine of a single Life, they built Hay and Stubble also upon the Foundation, which the Apostles had laid, 1 *Cor.* 1. *ch.* 10, 11, & 12. v. and they were corrupt in their Discipline, the Incestuous Person not being put away, 1 *Cor.* 5. *ch.* 5. v. Yea, there were false Apostles, deceitful Workers, transforming themselves to the Apostles of Christ, and no marvel, says the Apostle, for Satan himself is transformed into an Angel of Light: 2 *Cor.* 11. *ch.* 14. 15. v. From all which, you see there were many and great faults in the Church of *Corinth*, But notwithstanding thereof, he gives no Toleration to separate, for if he had done so, then he had said. There is an Incestuous Person not cast out, there are Schisms, Strifes and Contentions among you, there are Drunkards,



kards, which come to the Sacrament of the Lords Supper among you: There are Men of strange Opinions among you, *Come not amongst them, nor partake of the Ordinances with them, lest Judgements come upon you.* But the Apostle says no such thing, but counts them Saints, 1 Cor. 1. ch. 1. 2. v. Notwithstanding they Communicated in Gods Service, with the Incestuous Person, with such as esteemed Fornication no sin, and such as came drunk to the Sacrament of the Lord, and even with some who denied the Resurrection. As to the Church of Galatia, they were bewitched with the Doctrine of Works, thinking Salvation had been by keeping the Law. Gal. 1. ch. 6. v. a Fundamental Error; for then Christ died in vain. 2dly, turned again to weak and Beggary Elements, observing Days, Months, and Tears. Gal. 3. ch. 10, 13. v. Yet this Church was counted a true Church, and we find no Orders given by the Apostles, to the Members thereof, to separate therefrom, notwithstanding of these faults. As to the Churches of Asia: The Church of Ephesus, had left her first love, Rev. 2. ch. 4. v. & so was a declining Church. In Smyrna diverse profess to be Jews, and yet were of the Synagogue of Satan. Rev. 2. ch. 9. v. In Pergamus, diverse held the Doctrine of Balaam, teaching them to eat things Sacrificed to Idols, and to commit Fornication. As also there were amongst them, who held the Doctrine of the Nicolaitans. Rev. 2. ch. 14, 15. v. In Thyatira, tho' the Lord commends her for her Charity, Faith and Patience, yet she also suffered Jezebel to seduce People to Fornication, & taught them to eat things Sacrificed to Idols. The Church of Sardis had only a Name that she was alive, but was dead, and there was but few Names in Sardis, that had not defiled their Garments with Spiritual Fornication. Rev. 3. ch. 8. & 4 v. and she had but little strength. v. 2d. Philadelphia had some who professed themselves Jews, yet were not, but did lie. Rev. 3d. ch. 8, 9. v. Laodicea, was Remarkable for lukewarmness, and self conceitedness, notwithstanding that she was wretched, Miserable and Poor, Blind and Naked, Rev. 3. ch. 15, 16, 17. v. I could instance in the Church of Rome, in the Apostles Days, and in many other Churches, wherein there were as many, if not greater Corruptions, than is in the Church of Scotland now; and yet there was no Separation from them, nor any of all the Churches, I have now named. And if any can give me an example, either under the Law or Gospel, where they separated from the Church Ordinances, notwithstanding of the Corruptions thereof, I would be glad to see it.

Griev. XXV. These Commissions, (speaking of the Commissions of the Church) seem to us to be altered not a little from the first intendment; For it's known, they were appointed for ripening Matters for the Assembly: But now it may be said, in some respect, that they are in their stead: For weighty and great Affairs, are entrusted to them, and sometimes finally decided by them, and their work is often greater than that of the Assembly which hath often had bad Effects. For instance, The publick Re-

solutions long ago; and of late, the Reposition of the *Curate of Dumfermling*, an known *Arminian*, after the Synod of *Fyfe* had Deposed him.

*Ans.* I shall let you see, That the Commission of the Church is no Novelty, as some alledge; for in Assembly 1642, P. 145 It's called *The Laudable custom of this Kirk*; and fifteen of the then Commissioners were to be a *Quorum*, and twelve of these to be Ministers. And in Assembly 1643, Page 162 The proceedings of the last Commission is approved by the Assembly, and Page 207. The appointing of Commissioners betwixt Assemblies for managing the Affairs of the Church, is again called *The Laudable custom of this Church*. And Page 208 The Assembly Appoints a new Commission. The *Quorum* is to be fifteen, whereof twelve are to be Ministers and in Assembly 1644 Page 223 The Commission is Renewed, and several Persons added, and fifteen to be a *Quorum*, whereof twelve are to be Ministers. And in the same Assembly pag. 229. The Commissioners at *London* in their Letter to the general Assembly, tells, that since their coming to *London* they had acquainted the Commission with their Proceedings. In Assembly 45, pag. 287. There is a renovation of the Commission for the Publick Affairs of the Kirk, and Nineteen is to be a *Quorum*, whereof fifteen are to be Ministers and pag. 297. The Assembly in their Answers to their Commissioners at *London* say, That they have appointed a Commission to sit at *Edinburgh*, to which upon all Occasions you may have recourse, as the exigence of the Work shall require. In Assembly 46, p. 317. Renovation of the Commission for prosecuting the Publick Affairs of the Kirk, seventeen to be a *Quorum*, whereof thirteen are to be Ministers. Assembly 48 renews the Commission: seventeen are to be a *Quorum*, and thirteen are to be Ministers. From all which you see what was the Practice of this Church betwixt the 1638, and 49, and upon Perusal of those Commissions then appointed, you'll find that some of them were very Numerous: and that their Work was not barely to ripen Business, as they alledge. And that for your Ease in trying this, I have cited both Assembly, and Page: And it seems it was no new Custom then neither; for we are told in some of the above Citations, that the appointing of such Commissions was the *Laudable Custom of this Church*; And I could cite many instances out of our Church Histories to prove this. Moreover, I find the Council of *Carthage* thought fit to dissolve, and depute so many of her Members, for deciding that, in matter of Discipline, which they could not by themselves, so well, be able to overtake. And I must say, that such Judicatories are not without Scripture warrant; As is clear from *Acts* 15. Where we find, there were Delegates from different Churches, to the Synod of *Jerusalem*, and that Synod did delegate Persons to other Churches. And further no Assembly can sit so long, as to overtake all their Affairs: Otherwise they would exceedingly prejudge their particular Congregations, to which the Members



belong, by their being detained so long from them : And Mr. Durbame on Scandal part 4th, page 416, tell us the same, and further adds, *That its' respective like, when Parties are so taken notice of, as to appoint a Judiciary for managing their Affairs, which could not be overtaken at the Assembly: And slighting like, when things are neglected: And it is more satisfying to Parties, when Business is heard to the full, &c.* As to the Multitude of Members, this tends to the security of the Church, and there is a necessity, that many should be Named, because Presbyteries, are to send their Members by turns, and many times, many Presbyteries sends none at all, which makes the Commission to be frequently straitned, for want of a *Quorum*. Moreover, the Commission is still answerable to, and Censurable by the Assembly for their conduct, and are always called to an account accordingly: As for instance, That Commission which reponed Mr. *Grahame*, and that Commission which Reponed Mr. *Hepburn*, and there is a great Regulation now upon our Commission, in comparison of what was in former Times: As is clear from *As. 1703, Act 6th*, anent the better attendance of Members at the Commission, and *Act 4th*, of the said Assembly, their *Quorum*, is to be Twenty one, whereof Fourteen are to be Ministers. And in *As. 1711, page 11th*, Their Members are augmented to Thirty one, whereof Twenty are to be Ministers. But see the whole *Act*, where you'll see several other Regulations, and at your leasure consult *As. 1704, Act 16*, Anent the Regulations of the Commission; with *As. 1705*, in the unprinted Acts, where, a Diet was appointed for considering the Appointments from Presbyteries, anent the Regulation of the Commission. As to the bad effects of some Commissions, they'r pleased to Name two, *viz.* That of the Resolutions in *anno 1650*, and that which Reponed Mr. *Grahame*. As to the first, I have told you my mind fully, in answer to Grievance 1, 2, 3, &c. As to the second, concerning Mr. *Grahame*, the Commission was not approven by the Assembly, as I told you above, and he was ordered to be taken notice of, as you'll see from *As. 1704, Act 12, page 13.* against *Socinian* and *Arminian* Errours.

*Griev. XXVI.* There has not been a constant Testimony kept up by this Church, against Sin of all sorts in Persons of high and low Stations, and in persons vested with Offices, Ecclesiastick or Civil, in their several Relations, & under all Considerations; neither hath there been faithful Warning against Sin, Snares and Dangers, which the poor Nation was in Hazard of; neither hath there been ample Declarations of the Nations present Duty, as in former Times, &c.

*Ans.* I'm astonish'd to hear them alledge such things: For I can appeal to the manifold Acts of Assembly against prophaneness, such as *Assembly, 1694. Page, 6. As. 97. p. 14. As. 98. P. 24. As. 1701, P. 20. As. 1706, Page, 13, &c.* As also to the many Fasts appointed by this Church, such as that of *As. 1690. P. 14. As. 1700, p. 8. As. 1701, p. 13. As. 1704,*

p. 10. *As*. 1705, p. 19. *As*. 1709, p. 11. *As*. 1711, page, 14, &c. And if there was any Thing so full betwixt the 1638, and 49, as to the Acts of Parliament and Acts of Assembly against Prophaneſs, which are appointed to be read twice every Year in all our Congregations, I'm miſtaken, and it ſeems they have forgot, *The Seasonable Alarm for Scotland*, 1703. *The Act of the Commiſſion of the General Aſſembly*, againſt the Engliſh Liturgy, and all innovations in the Worſhip of God, Anno, 1709. *Seasonable Warning publiſhed*, 1710. *The Seasonable Warning by the Commiſſion of the Kirk*, concerning the Danger of Popery &c. Printed, 1713. they have forgot alſo the pains which ſeverals in this Church were at, to warn us of our hazard by Pamphlets from time to time, ſuch as, *Popery Reviving & another Entituled the Danger of Popery from Scots & Engliſh Colledges abroad*. With *Britains Alarm*, &c. *Dialogue betwixt the Country-Man and the Curate*. And if you will but reflect upon the Diligence of this Church in their addreſs to the Government againſt Prelacy, againſt the Toleration and Patronage, with their Addreſſes againſt the *Union*, *Yule Vaccance*, &c. I'm ſure you'll be convinced of the unjuſtneſs of their Charge againſt this Church, and to what a low paſs is Prelacy brought to in this Nation when ſeveral of their Meeting-Houſes in *Edinburgh*, are now ſhut up? And that which was at *Glaſgow*, is quite given over. And generally in the *North* they are diſperſed. I, do not deny, But theſe worthy Miniſters who lived betwixt the 1638, & 49, deſerved their own praiſe, for their faithful contendings againſt the ſins of the times, but I'm ſure if you'll think upon what I have mentioned, in this and other Grievances, you'll find that this Church ſince the Revolution has been nothing ſhort of them. As to their contendings againſt *Popery*, *Prelacy*, *Arminianiſm*, *Buringianiſm*, &c. as you'll ſee above, in my Answer to Grievances, 5th & 24th.

*Griev. XXVII.* The Miniſters in the City and Country did not when the *Union* was carrying one, diſcover the evils of it as they ought; and in their addreſs againſt it, they did not approve the Topicks from whence the ſtrongeſt Arguments might have been drawn: Such as our Covenants and ſuch as our Addreſs againſt it were; the inſueing Aſſembly did not approve of them in particular, and after it was concluded, The Miniſters generally ceaſed from their former Teſtimony.

*Ans.* I'm heartily ſorry to find Mr. *Hepburn* with his People continuing ſo unjuſtly to aſperſe this Church with the Miniſters thereof, for the moſt of the Miniſters both in Town and Country, did hold out the evil of the *Union*, and in the very Face of the Commiſſion, where a vaſt number of Nobility and Gentry were preſent to overawe us: Yea, and proteſted againſt us, and took Inſtruments, and left the Commiſſion *Thereupon*, I ſay that even then, it was aſſerted that the *Union* was contrary to the Word of God, the Fundamental Laws of the Nation, and

our



our Covenants, and as to the proceedings of that Commission, I appeal to the Act of Assembly, 1707, approving the Actings and Proceedings of the General Assembly *anno* 1706, ' where they do by their Vote unanimously ' ratifie and approve the actings and proceedings of the said Commission, ' and commend and thank them for their great Zeal, faithfulness and diligence which they have evidenced in their saids proceedings; & they ' do find, that they have managed the Affairs of the Church, committed to them by the late General Assembly, conform to the Instructions thereanent. And here I cannot but observe that by the 8th, Act of Assembly, 1706. Commission Books are only to be attested in a negative stile, like unto these of Synods, And yet by this 9th, Act of *As.* 1707. the Proceedings of the preceeding Commission are ratified and approved positively & solemnly, as former Commissions had been, because of their extraordinary faithfulness, Zeal, and diligence in addressing and petitioning the Parliament against the Dangers and evils fear'd from the design'd Incorporating Union with *England*; and I must say, That the most Part of the Ministers in that Commission 1706, which sat in the time of the Union, Parliament were against the Union. And by their Addresses to the Parliament, yet to be seen in the Acts of Assembly, have declared so much to the World. However now it is fix'd, the generality of the Nation are gone into it, and having done what was Duty on our Part against it; we may have the more Peace, and may the more freely obey lawfully all just Acts, pass'd by the united Parliament of *Great Britain*. And I desire all of them to consider, that, whatever be the Inconveniencies, and dangerous Consequents of the Union, to our Civil & Religious Interests; yet we should approve of it in so far as it tends to the Preservation of the Protestant Succession, with our Properties, Liberties & Religion; tho' we approve not of the Union it self, complexly consider'd. All which had certainly, or at least, as to all probable appearance, been ruin'd at the last Rebellion, when the Pretender came to *Scotland*, had there not been an Union. This is my Opinion now, notwithstanding that I was as far against the Union as any of my station, in the Nation; and am yet against it complexly consider'd; tho' as I said above, the Protestant Succession, &c. Had been ruined, had the Union not been. In the end of this Grievance, Mr. Hepburn would have the World believe, that he was more against the Union than other Ministers in the Nation, But I would desire that Mr. Hepburn, if it be so, would let the World see, how he will vindicate himself from what Mr. Lockhart, in his *Memoirs*, says to the contrary, for page 281, he tells us, That Cuninghame of Aiket, being sent unto the Country, to bring in the People to raise the Parliament. Away he goes from *Edinburgh*, to the Country, and having soon obtain'd and gain'd entire credit, with the Ringleaders, the first discovery he made, was, That the Court, fearing a storm from thence, had gained over Mr. Hepburn, a Mountain Cameronian Minister, and the darling of the People, to their side. And he serv'd

them as a Spy; and tho' he roared as much as any against the Union, he did nevertheless oppose all their Measures of appearing openly against it; And Cuninghame having acquainted severals, particularly Mr. M'millan, another Cameronian Minister, who was sincere, in his opposition to the Union, of Mr. Hepburn's Villany, they soon withdrew the People from Hepburn, and Mr. M'millan became the leading Man and Oracle of the Party. Now let Mr. Hepburn Vindicate himself from this, and I shall be satisfied.

Griev. XXVIII. That when the detestable Bill about the Toleration was depending before the Houses, The Ministers of this Church pleaded not against it so strenuously nor on such irrefragable grounds, nor with such a deep concern, as the importance of the Thing, and their station undenyably call'd for. They call it a vast, and almost boundless Toleration. But we cannot see that condemning of it from Scripture and our known Principles thereon founded.

*Ans.* As to the proceedings of this Church, against the Toleration, I appeal to the Act of the *As. May 13. 1712. Sess. 11.* Where the General Assembly, having call'd the Commission of the former Assembly to an account for their proceedings, since the last Assembly, they pass this Act following. *The General Assembly, having considered the proceedings of the Commission of the late General Assembly, with relation to publick Affairs, and in particular, having had produced, and read before them, the Representations, made by them to Her Majesty, concerning the Bill, entituled a Bill, to prevent disturbing of these of the Episcopal Communion in Scotland in the exercise of their Religious Worship, and in the use of the Liturgy of the Church of England, and for Repealing an act against irregular Marriages and Baptisms, then depending in Parliament, & the Bill for restoring of Patronages, which were observed by them, on their approbation of the Proceedings of the said Commission. The General Assembly did by their vote, & hereby Do unanimously approve and ratifie the foresaid proceedings of the saids Commissions, in the premisses, and in particular, the said Representations, as having been most faithful & seasonable, & in token of their said approbation, they hereby ordain the said Representations to be here inserted Verbatim. Moreover if the Representations themselves were diligently perused, as also the Act of the late Assembly, appointing their Commission to send up Commissioners to London, to petition the Parliament against it, and the Patronages, &c. And if it were considered, That the Commissioners from this Church, who were at London, during the dependance of that Bill, employed English Councils to plead against the passing thereof, and that just now, there are two Commissioners gone to London from this Church, to use their utmost endeavours for the Repealing of these Acts. I say if all these things were considered, Mr. Hepburn and his People may see that this Church is as much against this Toleration, and has used more endeavours for the preventing thereof, & are using, for the removal of the same, than they have done themselves; notwithstanding*



notwithstanding of all their noise and clamour. So that I'm astonish'd to hear Mr. *Hepburn* and his People cry out so unjustly against this Church which has done so much, when in the mean time they have done nothing, except to clamour and make a noise unjustly against the Church, which has, and is doing much against it. I pray that the Lord may forgive them for the untruths they have spread about this Church, and about this Business, among the rest: And as to this Church, her only making use of humane Laws and weapons against the Toleration and Patronages, but not of the Word of God. This People still forget themselves, for did not the Covenanters in the 1638, justify their Practice then, by citing Acts of Parliament in the Covenant, and I believe you'll not get me one Scripture, as the ground of their procedure, in it all; and moreover, did not the Commission of the Assembly in the Year 1709, make an excellent Act, condemning all innovations in the Worship of God, as being not only contrary to the Laws of the Land, but also to our *Confession of Faith*, founded on the Word of God, when the *English Service* was first set up at *Edinburgh*, after the reading of which, may they not blush and be ashamed?

*Griev. XXIX.* About the Oath of Abjuration, &c.

*Ans.* The Parliament of *England*, under the Direction of our Glorious Deliverer, King *William*, framed this Oath, to confirm the Subjects alledgiance to Him, to excite and quicken the Nations zeal against the *Pretender*, and to tye them fast to a Protestant Successor. In opposition to such, These are the Reasons of it's being imposed at first; and they were of so great weight, that not only Officers Civil and Military, But also all members of Parliament, with the dissenters in *England* and *Ireland*, went into this Oath, and took it, according to the Act of Parliament; and the occasion of it's being imposed upon the Church of *Scotland* was, a Bill's being presented to the Parliament, for a Toleration to the *Episcopal* Clergy in *Scotland*, who are generally *Jacobites*, and for the preventing whereof, Our Friends in the House of Peers, being perswaded, that, if the Toleration was clogg'd with the Oath of Abjuration, it would prevent the Bill's passing in the House of Commons, not doubting that any in the established Church of *Scotland* would refuse it, and at least, they thought it would make the Toleration of very little use to the *Episcopal* Clergy in *Scotland* which certainly it had done, had the Ministers of the established Church of *Scotland* all gone into it, and to make this effectual, knowing that they were all right in the main, They afterwards changed the Word *AS* into *WHICH*, and the word *LIMITED*, into *ENTAILED*. And withal, declared, *That there neither was, nor is any Thing in the Oath of Abjuration, inconsistent with Presbyterian Principles.* And when the Ministers were to take this Oath, by reason of the Prejudices which the People had drunk in against it; They gave in to the Justices of Peace, who were, to Administer the said Oath to them, a subscribed Declaration, signifying

the Sence which they took it in, and this was to prevent their Enemies saying, that, they had taken it in another sence than really they did: and withal declaring, that if they could not have taken it without a Declaration, they would not have taken it with one. And the Declaration neither makes the Sence better nor worse, for it cannot make the Oath have any other Sence, than truly it had, and that we took it in the right sence, & that our Declaration was the true Sence, is clear from the Parliament's above Explication and Declaration: As also from the Commissions sence put upon it, anno, 1712, in their Address concerning it; and the Queen's approbation thereof in her Majesties Letter to the General Assembly. But notwithstanding of all this, they'r pleased to refer your Readers for the Arguments against the Oath, to four or five Pamphlets, such as *The Oath of Abjuration inquired into, The Oath of Abjuration Considered, The Oath of Abjuration Displayed, A Vindication of the Non-jurants*, in two Parts, Printed 1714. With an *Essay upon the Design, Reference, Penalty & Consequence of the Oath*: And I again refer them to these following, in favours of the Oath of Abjuration, viz. *To the two Answers to the Oath of Abjuration Displayed, The two Dialogues, with The Vindication of the Ministers & Elders who have taken the Oath of Abjuration*. Which, if they'l read without prejudice, I'm convinced all their doubts about it will vanish.

As for that story of it's securing the Church of *England*; It's but a gross imposing upon weak people: Indeed the security of the Succession in the Protestant Line is Sworn to, but no particular set of Protestants is secured by it, more than another: Yea, I own that the Church of *England* is secured by it, as also are the Dissenters. But it is, in so far as they are both Protestants, but nothing of either *Hierarchy* or *Ceremonies* are secured by it; indeed afterwards when the Succession is past, and the Successor is in Possession, before he enter upon the Administration, he must take the Coronation Oath, (and he is not obliged to this, till he be in Possession, and the Succession as to him be over) by which he Swears to maintain the *Hierarchy* of the Church of *England*, and at the same time, he is to Swear to Maintain our Church Government in *Scotland*, as it was Established before the Commencement of the Union, which accordingly he has done; as you'l see when I come to Grievance 30th. I shall put one question to such People, who think that these who took the Oath of Abjuration, Swear to support the *Hierarchy* and *Ceremonies* of the Church of *England*, & it's this: Did they Swear to do this before he was in Possession, or after? Before he was in Possession, they could not; because he was not obliged to be of the Communion of the Church of *England*: For it is well known he was *Lutheran*, as the Princess *Sophia* was *Calvinist*, and yet we Swear to their Succession, and their being of such Principles, did not hinder the Succession, and after his being in Possession, we did not Swear to Maintain the *Hierarchy* and *Cerimonies* of the Church of *England*, for tho' he



he by his Coronation Oath, was obliged to Maintain these; yet I'm not obliged by my Swearing to homologate these. And that 1<sup>st</sup>. Not by my Oath of Abjuration, for it ceaseth as to him, when he becomes Possessor. Nor, 2<sup>dly</sup>, By an Oath of Allegiance, tho' I had taken it, after he had taken the Coronation Oath, in order to his entring upon the Administration: Otherwise all the Ministers and Covenanters, betwixt the 1638 and 49, had been obliged to Maintain the *Hierarchy & Ceremonies* of the Church of *England*; Because, King *Charles the first*, by his Coronation Oath, Swore to Maintain these, and yet the Covenanters Swore Allegiance to him, and owned him as their King to his dying Day, and yet thought not, that by their doing so, they had Sworn to support the *Hierarchy and Ceremonies* of the Church of *England*: Neither were they ever accused of such; And I'm sure, their Adversaries then, wanted not good will enough to have done it, if it had been so. But there is a vast difference, betwixt the owning of a King, and owning of the bad Principles or Practices of a King, as is clear from that Article in our Confession of Faith, *That infidelity, and difference of Religion, does not make void the Magistrate's Power*, Moreover, it cannot be supposed, that the Dissenters who carried all before them, when that Oath was first formed, would have cheated themselves, and these of their Communion into an Oath, so contrary to their Principles, and why do all the Dissenting Ministers in *England* and *Ireland*, with the Dissenters who are Members of Parliament, in both Houses, take such an Oath, if it obliges them to such? And would the Men who framed the Oath, and were such Friends to the Revolution bottom, and the Dissenters interest in particular, put such a choaking Clause in the Oath, which would stop all their designs, by that Oath? Such as the settling of the Succession, for if by Swearing the Oath of Abjuration, they were obliged by their Oath, to support the *Hierarchy and Ceremonies* of the Church of *England*, then none of the Dissenters in *England* or *Ireland*, nor any *Presbyterian* in the Kingdom of *Scotland*, had taken the said Oath, yea none could take it, but those of the Communion of the Church of *England*; and this had certainly been a weakning of the Succession. And that common story concerning the *Tories*, craving a Clause to be added to the Oath, for supporting of the Church of *England*, and its being refused By the House of Commons, might stop the mouth of Malice it self, and let the World see, that it was no particular set of *Protestants*, but *Protestantism* in general, or a *Protestant Successor*, in opposition to a *Popish*, that was by the Oath secured: So that we have the declared sense of the Legislators who first framed the Oath, shewing, that it did not bind to support the Church of *England*, that being well enough secured, by the Coronation Oath; As was also the Church of *Scotland*, by his Coronation Oath relative to them; and will we be so foolish, as to suppose, that the Parliament of *England* framed an Oath for a design, which they so deliberately Rejected

by their above said Vote. And if by the Oath, we are obliged to support the *Hierarchy* and *Ceremonies* of the Church of *England*: pray! What reason had the *High Flyers*, to crave the adding of a Clause, for that very end? But the grand mistake in all this Business, is Peoples taking the Coronation Oath, and Provisions of the Possessor, to be conditions of the Succession, which is a gross mistake: And so they think, that we Swear, that, *We shall have none to be our King, but such as shall be of the Communion of the Church of England*; which is a very false Notion of the Oath. Indeed if the *Presbyterian* Ministers had taken an Oath, which obliged them to support the Church of *England*, with their *Hierarchy* and *Ceremonies*; they had sinned greatly; or if they had Sworn to oblige the Successor to join in Communion with the Church of *England*, they had been very much to blame. But I do aver, that there was no such thing, and any Person that has taken the said Oath, has free liberty to pray for a Reformation to *England* and *Ireland*, and to use all lawful means for the effectuating thereof. Now seeing the Commission gave their sense of the Oath, and the Queen accepted the same, considering also, that the Government has declared, that there is nothing in the Oath, inconsistent with *Presbyterian* Principles, I'm astonished to hear Men fix more upon the Oath, than really it can bear; or the Imposers designed that it should bear. And seeing we were convinced from these considerations, with others above, that it was lawful, if we had not taken the said Oath, when it was imposed upon us by lawful Authority; what would all the Nobility and Gentry in both Nations, yea what would the Dissenters in *England* and *Ireland*, with all the Protestants through *Europe*, who wished well to the Protestant Succession thought of us? and might not the Government been so disobliged at our conduct, as to have straitned us in our Priviledges? And what the *Episcopals* might have done, upon our Refusal, may be obvious to any thinking Person. Moreover, the Commission of the Assembly in their Address to the Queen, concerning the Oath of Abjuration, dated at *Edinburgh* May 14. 1712. tells her Majesty, *That all the Scruplers about the Oath, notwithstanding of their Scruples, do fully agree with the rest of their Brethren, in asserting their Loyalty to the Queen, and disowning any Title or Right in the Pretender, or any other. As also their dutiful and Zealous concern for the Succession of the Crown, in the Protestant Line, &c.* All which they were willing to affirm, by their great Oath if required. And moreover, they add, *We cannot but in all humble duty to your Majesty, and Christian charity to one another, and for preserving the Unity, Peace and quiet of this Church, most humbly and earnestly Address your Majesty, that such of us as may remain unclear, as to the taking of the said Oath, may yet be favourably regarded by your Majesty, as your most Loyal and dutiful Subjects, and that your Majesty, would be most Graciously pleased, to interpose for their relief in such manner, as in your Royal Wisdom, you shall judge most expedient*; From which



I observe, that these who have taken the Oath of Abjuration, have been very tender towards, and very much concerned for their Brethren, who did not take the Oath of Abjuration, lest any trouble should have come upon them, upon this account; and I wish heartily, that the *Non-jurants* in this Country, had been as tender of those who have taken the Oath, in using their endeavours with the People, as the *Jurants* have done with the Government. Let no body mistake me, for I'm very far from Reflecting upon any *Nonjurants* in the Nation, except some few of these in *Nithsdale* with Mr. *Hepburn*, who have not been so Brotherly, as could be desired.

*Griev.* XXX. That the Parliament enjoined, and this Church hath generally complied with, a certain set Form of Words, to be expressed in publick Prayers, which is counted a sad incroachment upon the Ministerial freedom, Ministers having their Commission and Instruction from their only Head Christ. &c.

*Ans.* The *Scots Episcopal Clergy*, Praying for the *Pretender*, under the Title of our Sovereign, for the preventing thereof in times coming, the Parliament appointed Ministers to Pray for Queen *Anne*, the Princess *Sophia*, and the *Royal Family* in express Words; and let People pretend what they please, to quarrel the appointing of such a Prayer in express Words, for the preventing of such a design, is in my Opinion somewhat strange; and what follows in the Grievance, seems to confirm me in this my Opinion; For they say, as to the Matter of this imposed Prayer, we would be informed why one *Illustrious Protestant Family*, tho' *Lutheran*, is requir'd to be Pray'd for, and not others, such as that of *Sweden*, and the *Calvinist Family of Prussia*. And then they add, if it be said, because the *Illustrious Family of Hannover* is Elected Successor to the Crown of *Britain*, We would yet ask 1<sup>mo</sup>, Is not Praying, especially in publick, that the Lord would be Guarantee to that Succession, to be constructed, an approbation of it in all it's Circumstances, as settled by the *English* Parliament? To which I answer, that it is as to the Succession in that Family, being Protestants. 2<sup>dly</sup>, They enquire how, can Ministers approve of the Succession so settled, & keep themselves free of approving the *Lutherean* and *Hierarchical* Errours, seeing the *Illustrious Family of Hannover* is of the *Lutherean* Perswasion, and by the *Act of Entailment*, is obliged to be of the Communion of, and to maintain the Superstitious *English Church*, unless they disburden their Consciences at that same time, by an express and ample Condemnation of these Errors? To which I answer, that they can do it, very well, for neither are the *Lutherean*, or *Hierarchical* Errors, conditions of the Succession. And for further answer, I refer you to what I have said upon the preceeding Grievance, about the *Oath of Abjuration*, with relation to the Succession, and what I said there also, concerning the Oath of Allegiance to the *Possessor*, after his taking the Coronation Oath. I refer

fer you also to Grievance 18<sup>th</sup>, concerning Prayers for the Confederat's; and I desire, that you would turn back & read them, before you go further. 3<sup>dly</sup>, You enquire, how can *Presbyterian* Ministers of the Church of *Scotland*, approve of the Succession of one, who in all humane probability, will be an Enemy to them, and this Church, as being both by his Principles and Laws, founding his Claim to the Throne, bending against the *Calvinist*, and the *Presbyterian* Interest, &c.

To which I Answer, that I can very well approve of the Succession seeing I approve of nothing else but the Succession, with the qualification thereof, being Protestant, and it's false that he, in all humane probability, will be an Enemy to this Church; for His Majesty at His first coming into his Council, even before it was chang'd, was pleas'd to declare, that understanding that the Law requires, that He should, at His first Accession to the Crown, take and Subscribe the Oath, Relating to the Security of the Church of *SCOTLAND*, He was ready to do it upon this His first Opportunity; And accordingly His Majesty took the said Oath, in the Words following.

**I** GEORGE King of Great Britain, France and Ireland, Defender of the Faith: &c. Do faithfully Promise and Swear, that I will inviolably Maintain and Preserve the Settlement of the true Protestant Religion, with the Government, Worship, Discipline, Rights & Priviledges of the Church of *Scotland*, as established by Laws made there, in Prosecution of the Claim of Right; and particularly by an Act, Entituled, An Act for securing the Protestant Religion, & Presbyterian Government; And by the Acts passed in both Parliaments of both Kingdoms, for Union of the two Kingdoms. So Help Me GOD.  
GEORGE REX.

And a Copy of this Instrument so Subscribed is lodged in the publick Registers of *Scotland*, and another Copy of it is put amongst the Archieves at *London*. This is what King George has Sworn, and this makes me approve the more of His Succession, let Mr. *Hepburn* and his People say what they please concerning this; yea, it makes me approve of it, notwithstanding that he was *Lutheran*, in his Principles; and since His Accession to the Throne, in His Coronation Oath to *England*, has Sworn to Maintain the Church of *England*, as by Law Establish'd, with which my Oath is not in the least concerned; otherways I desire, that they would free the Covenanters, betwixt the 1638, and 49, from approving of the Hierarchy and Ceremonies of the Church of *England*, seeing they took an Oath of Allegiance to K. *Charles* the first, who in his Coronation Oath had sworn to maintain the Hierarchy and Ceremonies of the Church of *England*, as well as King George did by his; tho' I wish heartily that neither the one nor the other had done so. For further answer to this, I refer you to my answer to Griev. 24<sup>th</sup>. on Instance 3<sup>d</sup>. 4<sup>thly</sup>. they Inquire, What Assurance hath the *Hanoverian* Family given of their Affection to the  
*Presbyterian*



*Presbyterian Church of Scotland*, and that he will defend, maintain and support it to his power? &c. To which I answer, that the Coronation Oath mentioned above, with the time of his taking it, sufficiently answers this Question: And I think he has done nothing contrary to the foresaid Oath as yet; Yea, I hope that, through Process of time, he may do something in the Reforming of both *England* and *Ireland*; tho' I'm sure, that he has very little encouragement from them: But on the contrary, they do all that in them lyes to embarrass his Government, by their thus wickedly objecting against his Succession; and disturbing both Church and State. And as to what they say, of this being contrary to our Covenants, and to what was done at the Reception of *King James the 1st.* and *King Charles the 2d.* before they were admitted to the Government, I refer you to my answer to Grievance 12th, about the Covenants; and if what has been said upon this, or any other of the Grievances, has any manner of way opened their Eyes, then: I hope they'll be as good as their word, to support his Majesty our present Sovereign; and here it would be observed, that the Motion ancient the *Prussian* Family, took it's spring from the late *Tory* Ministry, (tho' Mr. *Hepburn's* People may not believe this.) For they proposed to the King of *Prussia's* Minister at *London*, that his Master should immediately succeed after the Queen, if he would fall in with the Measures of the two Courts of *Britain* and *France*: But the design of this was soon observed by the King of *Prussia*, as the Annals of *King George, V. 1. P. 123.* shews us.

Griev 31. The Act restoring Patronages is a great Grievance, and not duely wrested and witnessed against by this present Church, This Act was fram'd in the *British Parliament* 1712. And we see nothing of Moment done by this Church against it; and if they made any opposition, it was very faint, &c.

Ans. This will appear to the world from what follows to be a gross falsehood, whereby they impose upon poor unthinking People; and I pray heartily, that God may open their Eyes, that they may not any longer be deluded by them: now to the grievance I Answer, that it is most false; for the Commission of this Church has made a Representation to the Parliament against Patronages, which is to be seen in the Acts of the General Assembly 1712, which was approved by the General Assembly as most Faithful and Seasonable; and, in token of the said Approbation, They ordained it to be insert Verbatim amongst the Acts of Assembly, and further the Assembly adds, (when speaking of this Representation, and that against the Toleration) that they do not only approve of the foresaid two Adresses and Representations above Insert, But also hereby do further impower the Commission, appointed by them, to Advert carefully to the concerns of this Church, in the Matters above mentioned; and Ordains them to use all dutiful and proper Means for obtaining Redress of what is or may be found therein Grievous; and to Advert to, and lay hold, with all Duty and deference, on every fit Occasion; For that effect: and are we not just now in *cursu diligentie*, having sent two of our Members to *London* with full Instructions to use their outmost endeavours to get this Grievance redrest: And tho' they should not get it done, can this Church help it, more than the Church of *Scotland* could do, betwixt the 1638 and 49 during all which time; Patronages were continued, no doubt against their will; and yet there was no separation from the Church, then upon the Account thereof. Now seeing Mr. *Hepburn* and his People quarrel this Church, for her small Endeavours against Patronages, notwithstanding of all that is said above, I desire therefore

that

that they may let the World know what great-Deeds they have performed, for the Removal of this Grievance; and if they cannot shew any, what means all this Clamour and noise then? and should not they blush and be Ashamed so unjustly still to accuse a whole Church?

*Griev. XXXII.* That the Parliament has Repealed the Act against the Observation of the Days of *Yule* or *Christmas*, and so allow'd and enacted these Days to be kept, as they were wont in the most Corrupt Times, and this is not duely Witnessed against by the Church.

*Ans.* This is a Grievance to us as well as to them; and great endeavours has been used for the removal thereof, and it was done in Part, being Reduced into eight Days: And it was neither the fault of the Church, nor of several of our good Friends in Parliament, why they were not altogether taken away; yea I'm informed that even the eight Days were not observed. But let the Church with their good Friends do what they can for the removal of those things, which are truly Grievous, yet if it be not done, then the Church is to blame. But should not such as Accuse us consider that the Day of Judgment is Coming, when they must Answer to the impartial Judge for their unjust Aspersions upon this Church?

*Griev. XXXIII.* That this Church hath defended every step of her Defections or at least extenuated these, which are so palpable as they cannot be got directly justified thereby, The Nations sins are kept wreathed upon it, Repentance is Obstructed, and the Godly offended and grieved, and many sad evils follows, &c.

*Ans.* I'm heartily sorry to hear, that Men of so great a Profession aver such Things in the face of the Sun which are not true; and I appeal to what is spoken above, for the Probation of this Church, her having been at great Pains to get real Grievances removed, and her being truly sorry when they are not: And if Mr. *Hepburn* and his People know any better way for the getting of them redressed than the ways we take, I'll engage if they'll join with us, that the Church shall most cordially Concur with them for the effectuating of them by all just and Regular Ways. But, alas! these nam'd by them as Grievances or Defections, such as the Assemblies being called by the civil Magistrat, and Fastis being appointed by the same, with Associations, for the Preservation of Property, Liberty and our Religion, The Oath of Allegiance and Assurance, with the Oath of Abjuration, are no Grievances to us. There are indeed but too many Sins, with us; and it is the great Sin of Ministers that they do not, with so much Zeal and Courage, shew their dislike against them; And it is the great Sin of our People that they do not mourn over them, and of our Magistrats that they do not study in their Places to Reform them, as they ought, yet we may confidently Affirm That the Corruptions of our Church are not such, for which any Christian ought to make separation from us. Ought they not then to be ashamed to speak, as they do, against the Church of *Scotland*? by saying, that it is true, That, in a general and superficial way, Ministers of this Church acknowledge, that they are sinners and have faults and Defects; but when Charged with any Sin in Particular, they nauseously justify themselves, in such a way, as makes Men of Sense to think, that they are blind, or impudently willful, as they alledge in the following Part of the Grievance. But we can Appeal to all our Hearers, before whom the Causes of our fasts are Read, and who hear our Sermons upon these Occasions, for Probation of the Contrary: So that I wonder that their Consciences does not Check them for such lying Stones about the Church of *Scotland*.

*Griev. 34.* We complain in the next Place, That, altho' there has been Representations of Grievances, some one way, and some another, and not a few, to the Judicatories of this Church, and particularly to the General Assembly: (one of which Representations was subscribed by thirteen hundred Hands) yet no Redress to Satisfaction obtain'd except the seasonable admonitions emitted by the Commission, 1698. and such Papers being judged a Redress, which on the Contrary, we account a Grievance it self; and any, who pleads with this Church,



have been evil treated, and look't upon as unfriends and Enemies, and they Instance the Case of Mr. Linning, Mr. Shields and Mr. Boyd, &c.

Ans. The Commission of this Church, in her *Seasonable Admonition*, tells them, that they had considered their Grounds of Separation, and that they found no weight in them; for they were either groundless Accusations, or not relevant Grounds of Separation; and this is that which *Angers* them, at the *seasonable Admonition*. But I do aver the same; and for Probation hereof, I appeal to my Answers to the saids Grounds of Separation, or Grievances. As for the *seasonable Admonition*, emitted by the Commission 1698, in Answer to their Grievances, I'm convinced, that all impartial Readers thereof will be forced to own, that it is a Paper very well done, for taking up the Differences betwixt the Separatists and this Church: And I must say, that there is nothing advanced in it but solid Truths and pious Endeavours for the gaining of Peace: And I'm sure, would they lay aside their Prejudices, they would say so themselves; And I desire, if any be of another Opinion, that in their Reply to this, they would touch upon the Particulars which are not so. Moreover the Presbytry of *Kirkcubright* and Mr. *Shields* have wrote Answers to their Grievances; and the Commission of this Church appointed a Committee to meet at *Sanguhar*, to confer with them thereabout: And accordingly the said Committee met there, and reasoned with them at full length upon all their Particular Grievances: But it seems not to their Satisfaction; and it seems that nothing will be really so, but what is pleasing to their Humours, which the *seasonable Admonition* was not. The Presbytry of *Kirkcubright's* Answers to their Grievances was not; Mr. *Shield's* Church-Communion enquired into was not; yea and the Conference at *Sanguhar* it self was not: and I believe this small essay may have as little Success as the rest; for in short, I find, That Mr. *Hepburn* and his Associates their Irregularities with this People are Pleadings against the Defections of the Times, and all the Judicatories of this Church, which have complained, or proceeded against them any manner of way, as the Presbyteries of *Ayre*, *Irving*, *Hamilton*, *Drumfriser*, *Kirkcubright* and *Penpont*, with the Synods of *Glasgow*, *Galloway* and *Drumfriser*, yea the Assembly her self, with her Commission must be all in the wrong, and going on in Defections, and Mr. *Hepburn* and his People must only be in the Right, both which I leave to the discrete Judgment of all impartial and unprejudiced Readers. As to what they say concerning Mr. *Linning*, Mr. *Shields* and Mr. *Boyd* their Business, I know little more concerning it, then what is standing upon Record in the Acts of Assembly, 1690, to which I refer you. Only I find that these three worthy Persons, after the giving of those Papers, joined cordially with the Church, and never made any Separation therefrom; yea, I find The Reverend, and worthy Mr. *Shields* Writing very affectionately upon the Church Communion, and endeavouring with very many strong Arguments to take up the differences betwixt the Separatists and this Church; yea, I find also the Reverend Mr. *Thomas Linning* in his Preface to the said Church Communion enquired into, Vindicating this Church from these unjust Aspersions, thrown upon her by these People in this very Business. And to conclude all, I must say, That none of all the reformed Churches Abroad, have such a low and mean esteem of this Church as Mr. *Hepburn*, and his People have; neither has any among them hitherto offer'd to treat her at such a rate: But I now clearly see, that the Devil truly changes himself into an Angel of Light, at least as to appearance; for this is a more dangerous Rent in the Church of Christ than many others; for he lays not here Differences betwixt Papists and Protestants, nor betwixt Episcopalians and Presbyterians, nor betwixt Profane Men and holy; But he sows Discords amongst the Godly themselves, whereby the Life and very Power of Religion is like to be eaten out. I pray heartily that the Lord may make us all wise to discern and avoid his Subtilty, and the God of Peace himself settle Peace amongst us and make us all of one and the same Mind, according to truth, in the worship and service of God. But before I end, for the Lords sake, Let us put a

way our Wrath, our Envy, our wranglings and Divisions, our undermining and supplanting one anothers Credit and Reputation, our whisperings and tale bearings, our malicious aggravating and improving of common failings and Infirmities, with our Pride and Vaniry; all which offend and give Scandal. Our differences presage certainly some sad Judgements coming upon us. Alas! our Enemies are crying, so would we have it: Yet our differences is club-talk to them, and their business is to increase them, and so to expose us. And it's worthy the Remarking that the unseasonableness of the Strife betwixt *Abraham's* Herdmen and *Lots*, *Gen. 13. 7.* is aggravated from the nearness of the *Cananites* and *Perizzites* that then dwelt in the Land: And *Brentius* a German Divine, when his Brethren were scuffling one with another, in the middle of the Popish Party, made a worthy speech, and it may well be apply'd unto us in these Times; let all quarellings and Bitterness (said he) be laid aside; For our Adversaries yet live, and grow daily more bold; night and Day, they Labour to extinguish the light of the Gospel: And we are turning our Weapons against one another, and exhibit a grateful Spectacle to our Adversaries who put more trust and Confidence in our Contentions, than in all their own Art and Power. Now do we not continue still in our follie? And pray what do we think will be the result and Issue of all their Differences? If God speedily prevent not, I'm of the Opinion it will be the Overturning of our happy Constitution, and if that happens (which God forbid), I'm sure many may the Checks of Conscience of severals in the Corner be for their bygone Conduct: And the great hand they have had in this ruin, O! For a Days Man to lay his Hand upon both Parties, to take up the Differences.

All who fear the Lord, People as well as Ministers should tremble at those dreadful Like Judgements hovering over our heads, and should put to their helping hands. We should unite our Strength against a Common Enemy, and at better leisure, and in a more convenient Season, compound our Differences. I believe that many upon both sides, if it came to a trying time could suffer for Christ's Interest, and so could die together: Is it not sad then, that they cannot live together? Therefore I again obtest and beseech all Parties in the Bowels of Christ, and by all the regard they have to the Honour of Christ and his Gospel, the good of precious and Immortal Souls, the success of their Labours, and their own Peace in a Dying Day, that they forbear one another, and forgive one another. O! When shall the Time come when *Judah* and *Ephraim* shall become one Stick in the Lords Hand, and *Judah* shall no more vex *Ephraim*, nor *Ephraim* *Judah*. All that I shall say further is what the *Romans* said when *Hanibal* was approaching *Rome*, *Hanibal* is at the Gates, and I fear that nothing but the Fire of GOD's Anger sodder us together again.

F I N I S

